A BREEZE FROM THE GREAT SALT LAKE

BY

J. E. OLLIVANT, M.A.

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Prof Nicholas

A Breeze from the Great Salt Lake.

A Breeze from the Great Salt Lake;

OR,

NEW ZEALAND TO NEW YORK

BY

THE NEW MAIL ROUTE.

BY

J. E. OLLIVANT, M.A.,

OXON;

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PREFACE.

THAT portion of these pages which refers to the Voyage from New Zealand to California is a brief analysis of a letter written from San Francisco for the *Southern Cross*, Auckland.

As however the subsequent letters, descriptive of the Trans-Continental Railroad and the present state of Utah, were lost in their passage through the Post between New York and New Zealand, and were consequently never published, I have been tempted to recast from my original notes the whole subject in its present form.

In sketching the Latter-Day Saints, I have been careful to state, where possible, whether my information was gleaned from report, actual

conversation with Mormons, personal observation, or the study of sermons or pamphlets. Further, as I have given the opinions of the leaders of the Anti-Brighamite party at some length, I have thought it but fair to let the Prophet speak for himself, and have consequently added in the Appendix a specimen sermon of his and other extracts.

I have tried to state the facts and opinions which fell under my observation without addition or diminution, and wish to leave my readers, if I may be fortunate enough to obtain any, to draw their own conclusions, hoping that at any rate I may have to some extent filled up the gaps in the past pictures of the Salt Lake City.

J. E. O.

Budleigh Salterton,
Dec. 14*th*, 1870.

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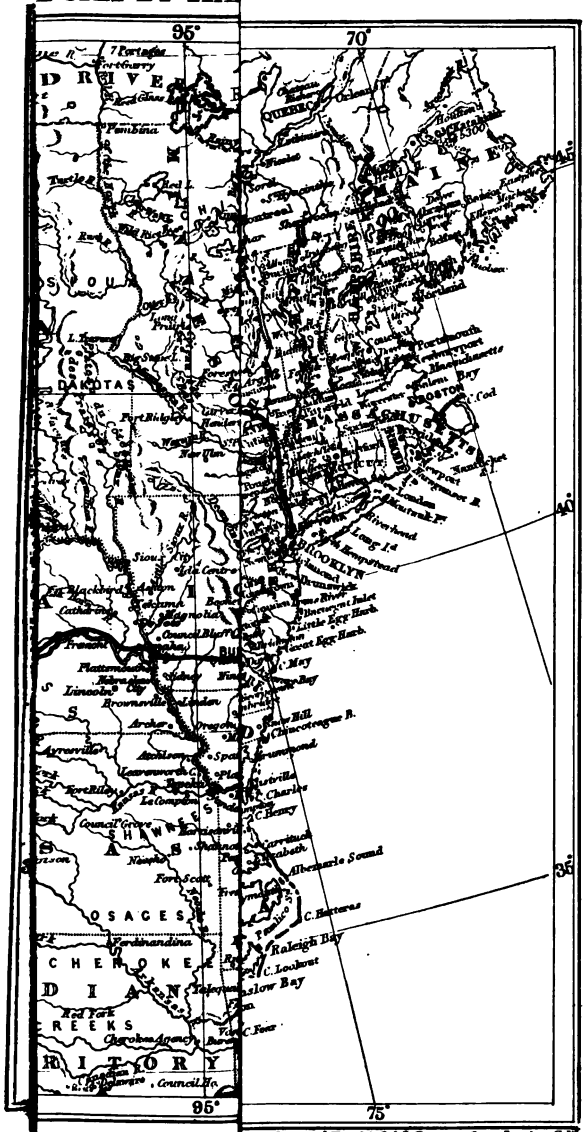

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Hunt & Company, Holle

PART I.

The New Mail Route.

A Breeze from the Great Salt Lake.

PART I.

THE NEW MAIL ROUTE.

VOYAGE FROM NEW ZEALAND TO HONOLULU; FROM HONOLULU TO SAN FRANCISCO.—THE RAILWAY ACROSS THE AMERICAN CONTINENT TO NEW YORK.

THE month of April, 1870, was a period of some excitement in New Zealand. It witnessed the inauguration of a new mail service to England, *viâ* Honolulu and San Francisco; in Yankee lingo, "'Frisco." Some time had elapsed since the death of the Panama line, and New Zealand was justly dissatisfied at having to depend entirely upon the Peninsular and Oriental service and the Australian colonies for commu-

nication with the mother country. The principal parties to the new arrangement were the Hon. Julius Vogel, Treasurer and Postmaster-general of New Zealand; Mr. Hall, the United States' Consul at Sydney; and the New South Wales authorities. Finally a contract for six months or terminable on six month's notice, was made with Mr. Hall. The latter, acting merely as a private individual, could but charter temporarily some vessels, altogether too small for an ocean traffic; but he perhaps thought that the first in the field might be able at a later date to vacate it advantageously in favour of some company. The route was to be from Sydney to Auckland; thence to Honolulu, and after transhipment at this port, on by American steamer to San Francisco; the advertised time to England from Auckland being forty-three days.*

When this arrangement was made known there was a good deal of pleasurable agitation throughout New Zealand at the prospect of a nearer connexion with America, and a doubled

* It is now advertised as forty-five, but my impression is that the statement in the text is correct.

one with the mother country; but at the same time a vast amount of jealousy was displayed between the northern and southern islands, and even between Wellington and Auckland in the northern, as to the appropriate port of call in New Zealand: which honour Auckland had already arrogated to herself. This jealousy of islands, provinces, and towns, as to any honour or advantage that may from time to time fall to the lot of anyone amongst them, is the bane of New Zealand; but happily there have been symptoms of late which give hopes of a greater unity in all things, and of a compromise in this particular matter: for Australia having turned a cold shoulder to the advances of New Zealand as to the continuation of the new line, the latter has resolved courageously to take upon herself the whole responsibility—except in so far as America may assist her,—and has resolved that Dunedin, in the southern island, shall be the depôt and terminus, but Auckland the last port of call on the outward voyage, and the first on the return trip.

After a certain amount of "buncombe," the service was duly inaugurated in April; and

though the first passengers found the ships somewhat smaller than per advertisement, and not over well supplied withal, and though they experienced considerable discomforts, and exhibited occasionally a somewhat satirical humour when they recalled the advertisement of "a pleasure trip through the Pacific," yet, in regarding retrospectively the sins of omission or of commission in the first start, the difficulties attending the inauguration of any enterprise, and the numbers who were anxious to go by the pioneer boats, and to experience the novel sensation of traversing the "land of the setting sun,"—in considering these things they ought to express themselves leniently, nay more, be disposed to congratulate the New Zealand public upon their new line, which, when in thorough working order, will prove a formidable competitor to the Peninsular and Oriental.

On May 4th the writer left Auckland by the City of Melbourne, S.S. But he begs permission to use hereafter the pronoun "I," as the most convenient form for relating personal experiences.

The voyage I have already described at length

elsewhere; therefore I propose to give but a brief sketch of it, with a glance at Honolulu and the route across the Continent, already well known to the public through the pens of others. I shall endeavour to be brief, my principal object in these pages being to fill up the previous pictures we have had of the Mormons at home; but a short account of the whole route I do propose to give, for the sake of unity and completeness.

On May 4th, then, we started in an overcrowded ship. The passengers were of a very mixed class, and principally English or German; the occupants of the ladies' cabin were not of very *haut ton*, and we all, male or female, learned to "grab" at our food,—as is often the case on board ship,—and the excessive importance of taking care of number one. Woe then to the disabled or the sickly in the struggle for existence! Had Solomon ever travelled thus over the Pacific, he could never have asserted that the race was not always to the swift nor the battle to the strong. Our voyage was unenlivened by any strong interest. We had a very heavy gale to commence with, and afterwards a

provoking succession of head winds. Occasionally we derived a gleam of amusement from the stories of some rough specimens who had passed through all phases of life in America and the Colonies, one man having made his first start in life by purchasing some carbonate of soda cheap, and then selling it at the diggings as baking powder at sixpence a pinch; and occasionally a Yankee showman on board came out with some grotesque expression. "Your concerts in England aint a circum*stance* compared to ours in *New* York," said he. "Why at our Jubil*lee* concert there were 60,000 tickets sold; two or three acres filled by the bass-viols alone, and a whole battery of *ar*tillery firing in the intervals outside."

We passed through the South Sea Islands without so much as catching sight of a single coral reef or palm grove—which, if one merely looks at an ordinary sized map, one would take to be almost an impossibility;—and all the live "wonders of the deep" seemed to have skulked away before the unwonted sight of a profane steamer in their sacred waters. The only sign we saw at all suggestive of human beings was a canoe that floated past us bottom upwards. Our

track lay just to the eastward of the Friendly and Navigator or Samoa groups, the vessel keeping far to the west of the Society cluster, and fair Tahiti, which it had always been my chief longing to see. To give a more accurate idea: we kept a nearly direct course past Savage or Inui island, and the islands named Suwarrow, Jarvis, and Tanning; proving thus that a safe and direct route for steamers to Honolulu existed through the very midst of the Coral islands, though unsafe for vessels entirely dependent on wind and sail.

On the morning of the twenty-first day we woke to find ourselves at the Sandwich islands, opposite Oahu,—that one of the group of which Honolulu is the capital; and very beautiful the morning and the view were, as we steamed soon after dawn slowly up towards the wharf. Nothing could well be more refreshing to an eye accustomed to the waste of waters, than to fall suddenly upon such a lovely combination of blue sky, blue sea, and tropic land, as we now saw before us. Girdling the town and harbour were mountains green or bare, boldly outlined or gently rounded; to the right, black Diamond

Head; to the left, Ewa, soft and misty; close in front the town itself, with its houses and bungalows peeping up romantically from behind the cocoa-nut palms and mangoes that fringed the shore, and from the midst of gardens green and delicious; and behind the town again a cultivated flat, and then a sloping plateau, which led the eye up pleasantly but imperceptibly to the mountains which frowned close behind, and to the chasm caused by the embouchure of the celebrated Nuanu valley. On the sea, beneath the steamer's side, were a few native canoes, paddled by their Kanaka owners,—a race in type akin to the Maori, but of a milder aspect, and rarely subjecting themseles to the "tattoo;" and on the wharf an expectant throng, dressed in all imaginable colours, stood eagerly chattering: while the back-ground was alive with others galloping about at full-speed on their mustangs, and amongst them, here and there, a woman riding in male fashion, with her long skirt of gaudy hue floating on either side of her peaked Mexican saddle. Those women who were on foot were all dressed alike, in a flowing calico or chintz robe, called a Holoku, and which is of a simplicity

and gracelessness as to form unparalleled, unless indeed it be by the ordinary dressing-gown.

As we were to tranship here we gained some twenty-four hours, of which all made the best in their different manners. We saw the royal palace, and a mausoleum to the late king, which is of no high order of architecture. We wandered up the Nuanu valley, we sketched and we "loafed." Some of us experienced the hospitality of the residents at their club; some of us saw her Majesty, Queen Emma, and heard a farewell address of the Bishop to his flock; whilst others came across the present King, Kamehamaha V., driving a very neat waggonette and a good pair of horses:—and very fat, comfortable, and apathetic he looked, as he sat upon the box handling the ribbons as if to parade in Hyde Park! The royal family seems inclined to run to fat, for I was informed that the sister of the present King, who is Regent in Hawaii, is about eight hundred pounds in weight, the King himself weighing thirty stone. Many also of the women one meets have enormous jowls, and big heads crowned by a fuzzy wig of hair on the top of which they perch a tiny straw hat. The

colonists seemed to be very kind and hospitable, and are engaged upon the production of sugar principally. They have also extensive cattle-runs.

We left several of our number behind here to wait for the next steamer, which would give them a month for exploration; the rest embarking for San Francisco, on the American steamer Ajax. We reached our destination on the fifteenth day, having thus already employed thirty-five days out of the forty-three allowed for reaching England from Auckland: but with a better class of vessel the voyage will doubtless be accomplished in several days less, for we were again met by continuous head wind, and delayed further by a catastrophe to the cross-head of the engine, which it took us three days to repair. Beyond this accident, a certain amount of interest caused by the whales, which spouted freely as we drew nearer to the coast, and the bursting one night of a tremendous "green sea" over us, which half drowned us as we were sitting in the under saloon, playing at whist, and diversely occupied, and which caused the early-to-bed birds to rush out of

their berths in great terror and very comical attire, this part of the voyage also was devoid of any occurrence worthy of notice.

The arrangements of this ship were in every respect different to those on board the English vessel. Instead of wild confusion and free will, we were now subjected to an almost provoking organization, and the "boys" who waited on us were all thoroughly drilled in their duties; but it is well-known that in this free country officialism will stand no more nonsense than it does on the continent of Europe. We had, however, a good table, which is a great smoother of discontent on board ship. By way of amusement, moreover, we could now learn a new lingo; and forgetting the colonial drinking slang of "dashes, nobblers, and shouting"—that is, giving to drink —we changed the current of thought by asking at the bar for a cocktail or a julep. We learned to satiate our hunger with hominy, squash, and syrup—treacle,—and loaded our stomachs with pumpkin pie; then, having heard a Roman Catholic priest spoken of in these terms, "he ain't a very illuminated cuss," and having got accustomed to being "fixed up," we felt our-

selves perfectly ready to enter the land of promise, which we did by passing the Golden Gate into the harbour of 'Frisco, on June 6th.

'Frisco, with its sea-lions or walruses, and its other lions; its situation, its cemetery, and its old Jesuit mission church Dolores, and the big trees in the Yosemite Valley, have been fully described by others. On first sight I thought it a superior town to Melbourne; but on a nearer inspection felt bound to give the palm to the latter; and as both towns were "raised" under somewhat similar circumstances, and are of about equal age, a comparison between them is very fair. Even now one can hardly say that a "vigilance committee" would be superfluous, as there is a good deal of promiscuous "shooting" about the streets at night; gambling saloons, and faro tables, with all their concomitants, abound; and the Chinese quarter is a perpetual scene of strife, Johnny Chinaman being by no means popular. He is patient and plodding, disliked by the rough miners, who "jump his claim"—that is, forcibly eject him from his piece of mining ground,—and disliked by the townsfolk, who attribute to him unwonted

bestiality. The particular class who hate him are the washerwomen; for Johnny himself—not the women—takes in washing, scrubs away all day, and charges next to nothing for it. Notwithstanding dislike, he pushes himself gradually on, may be seen with his shovel and pickaxe for hundreds of miles along the line, and has of late penetrated to the Eastern side of the continent. The shoemakers all struck work in some town: an enterprising firm imported from the West a troop of celestial Crispins, who learned rapidly how to make the style of boot requisite, required small wages, and not only neutralized the strike, but prevented an easy road for the discontented to return by to their labour: this caused some agitation in the East.

There is a great deal of luxury at San Francisco, and the billiard saloons are some of them marvellous for their richness. At one of them is a carpet—a foolish thing, in any case, to have in a billiard room,—which cost no less than £400 and was ordered expressly in England. The worth of people is much judged from what they "represent" in money value. Thus a party of excursionists from Boston, who came over with

the sentimental object of wedding the Atlantic to the Pacific—which they did by bringing over small phials of salt water, and emptying them into the Western waters,—were described as "representing several millions of dollars" during their visit.

One of the "lions" to be seen was a new dwarf, "Admiral Dot," who "weighs fifteen pounds, and is only twelve years old;" and he certainly was a marvellous little pigmy, far smaller than Tom Thumb, and a great contrast to the Dutchman seen by Samuel Pepys at Charing Cross: "under whose arm I went with my hat on, and could not reach higher than his eyebrows with the tip of my fingers." There was also a "lioness," "the female contortionist, who bends herself into a small cigar box every night;" but I fancy she had rheumatism, or was not supple enough to perform, the day I wished to see her.

The arrangements as to the omnibus traffic through the streets are far more complete and simple than they are in any town I know, and drive the Paris "correspondance" system completely out of the field: it would therefore be well for our own authorities to investigate the

system, now we are busily running car tramways through the length and breadth of London.*

The traveller must be prepared to be hunted down, or run to earth, by the various agents for the different routes on the far side of Chicago. They pester him at all moments, stuff his hands with books and his pocket with maps; besides warning him by advertisements, which just keep short of libel, not to go by the rival lines. Here is a specimen, printed in large type.†

The competition indeed between the lines on the far side of Chicago was so severe, that on one occasion I saw an advertisement, which stated that the Erie Railway would carry "sheep at one cent per head, or one dollar per car."

* There is one fixed rate of payment,—the equivalent either of sixpence or one shilling,—the latter, I think. For this sum the conductor gives the passenger a tiny card, divided into three parts or tickets, of which each one is available for a separate journey by any line of omnibuses in the town. There is no limit to the period for which they are available. One ticket or portion clears the traveller for a particular journey, and should he be going into the suburbs, he changes with a 'bus in connexion with that running from the town, without giving up a second ticket. Should he, however, get out, and try some other direction and another line, a second is required.

† Page 26.

Alta California Printing House, 529, California Street.

Having thus caused a reduction of the charges on the rival lines to a minimum, one of the current stories was to the effect that the notorious Fisk, of the Erie Company, proceeded to buy up all the available cattle, and shipped them off to New York by his rival's cars, at these low rates. But it is time to proceed along the line ourselves.

On June 11th, the Californian plains being already ripe to harvest, I took my place in the cars for this journey of a week's duration; but with the full intention of making several halts *en route.* The latest excitement on the line had been the trip of the Boston excursionists, already mentioned, and that of the San Francisco "school ma'rms," who had resolved wisely to spend their brief holiday in the improvement of their geography. Who has not heard of the wonders of the Central Pacific Railroad? how it mounts from Sacramento, seven thousand feet in one hundred and five miles; how the Chinese laid ten miles of track, in the last day but one before its completion, in one day; and how, for a couple of hundred miles, the eager competition for the government subsidy, between the Central Pacific

and the Union Pacific, is still borne evidence to by the rival gradings, side by side; the latter having surveyed up to Humboldt wells, one thousand two hundred and fifty miles from Omaha, but of which they lost two hundred, owing to the energy of the former, who rapidly laid down their rails to Promontory? The magnificent views in ascending the Sierra Nevada, —for the better inspection of which the traveller will do well to enter the "observation car";—the deep cañons, or gorges; the frequent mines; Cape Horn; the irritating snow-sheds, which run on already for forty continuous miles; the Donner lake below, the snowy peaks above,—have not these, and the principal characteristics of the line, been already written about in the book of Jasher?

So ends the first day. The second finds us in the midst of the "Great Nevada Desert," through which we wend our weary way, parched with heat, the throat dried by the alkali dust, and with nothing for the eye to rest upon amidst the sand and sage-scrub, save here and there a spouting geyser, or at the occasional stations a few dirty-looking Shoshone Indians, with their

bows and arrows. Evening descends upon us at Humboldt Wells, where we hear whispers of threatening Indian hostilities, and of a chief named "One-eyed Ten Bears": but at most of the stations one may see the tents of a detachment of soldiers, while in the baggage-van there are loaded rifles, so no one troubles himself about fleeting rumours. Later on in the journey, after leaving Utah, we heard a report of a train having run into some Indians in a cutting, who had, in revenge, fired into that train, or a subsequent one: two bullets were put into the Pullman car. But a more amusing incident is related of the red-skins, when the first trains ran: that on one occasion they had lasso'd the engine round the funnel, with a view to stopping it. If the tale be true, one can imagine the consequences: the whole tribe was, in all probability, carried off its legs.

During the course of the long journey the traveller will have opportunity, in many ways, of testing the truth of the usual stories about American travelling. Near Humboldt Wells bump goes the engine; then again,—a thud: the locomotive stops. You get out to see what

has happened, and find that you have run into a herd of cattle. The mangled corpses are dragged aside; the wounded beasts left broken-shouldered, to recover if they can, or to die of thirst in all probability, and then on you go again. A few days later, in the midst of the prairie, again a stoppage, early in the morning, at a place certainly not mentioned in the time-tables, there being no station for miles: it is because your engine-driver has made a fine shot while the train was in motion with one of the rifles ready loaded for an Indian, and has shot an antelope in the distance. "*Vingt minutes d'arrêt,*" to fetch in the spoil. Again: in the evening in the prairie, "Halt!" No doubt as to the wherefore this time. The heavens are black, clouds of dust are flying, waterspouts of rain falling, and the engine can make no head against the prairie storm. Once more: just after leaving Mormon territory a stoppage occurs, and this time the uninitiated will scarcely find out the cause, or not believe it if they are told. A heavy train has been brought to a stop ignominiously by a swarm of millions of locusts, or grasshoppers, which have thickly settled on the rails.

The wheels refuse to bite, and slide off their slippery bodies, and they have to be swept off, dusted, or watered before we can proceed. In confirmation of this, I must mention a letter which I cut out of a Utah paper, dated May 23rd, 1870. The writer mentions that a gentleman "had told him about the *biggest* story concerning grasshoppers he had ever heard;" and continued to say, "It might be a *tough* story, but the truth of it was vouched for by several." But I have anticipated, we were at Humboldt Wells, with the "Great American Desert" to traverse, when happily night comes on, to help us to pass the time.

On the third morning we wake to find ourselves near Ogden, where is the branch for Salt Lake City, and where the promoters of the Union and Central Pacific Railroads met and solemnly laid the last tie, in the midst of the great desert. Here I left the main line, to pay the Mormons a visit for a few days, making halts also subsequently at Omaha and Chicago, each of them in its turn having been the extreme town "far west," on the outskirts of civilization. I halted also for several days at Niagara,

but at present I propose to sketch rapidly the rest of the route, and then to return to the Mormons.

Leaving Ogden, therefore, a Mormon village, where I had spent a night in a very poor pot-house, by the Union Pacific, we rolled on through the rest of the Mormon territory,—through the celebrated Weber and Echo Cañons, passing the Devil's Slide, the Pulpit Rock, and the "Thousand Mile Tree"—which marks the distance from Omaha,—and other trees largely adorned with advertisements, such as "Try Hockstetter's Stomach Bitters," etc.; now past rocks of hard red sandstone, then again over low sandhills and sage-scrub, until we finally quit the land of the polygamists at Fort Bridger.

Let not the traveller testify any annoyance should any other passenger take his seat. Every-one seems to prefer his neighbour's to his own, and the first moment the proprietor leaves it, it is seized; but—"in the cars, we consider we are all one big family for the time being." On this day mine was occupied for hours by a very decided-looking female, who refused to accept

any hints that were given her, such as my going for my map or guide-book, upon which she was sitting; but towards evening she said very composedly, "I guess I'll *va*-cate your seat now, Sir."

It was soon after leaving Fort Bridger that we were stopped by the grasshoppers. At Bryan station there was immense competition for the passengers on the part of those householders who offered refreshment. Bells were ringing on all sides, as if a large fire were raging. This place is celebrated as having been a great resort of roughs and desperadoes, one of whom was tried by the Vigilance Committee for his crimes. He was sentenced: but instead of lynching him instanter he was allowed twenty minutes "to clear out," and thus to save his life. "I guess, gentlemen," said he, "I sha'nt want five, if this cussed mule don't buck."

This afternoon was occasionally enlivened by our guard, who at one time came into the car and sang a comic song, and at another a hymn of the revivalist order, each of them ending with a chorus. His efforts were backed up by voices all through the train.

Having passed on the Sierra Nevada "sweet Auburn," we now came in the dusk to what is called "the Deserted Village," and a very melancholy sight it was. With nightfall we reached Bitter Creek, a desolate spot, where the Mormon immigrants suffered much from lack of water.

The hour for bed was always grateful, but it is surprising how much less fatiguing it is to travel days and nights running in America, than a few hours in England. You can move your legs freely where you sit, or change from one carriage to another. If you want anything special, you can go to the baggage-waggon, and by presenting your cheque, are allowed to ransack your portmanteau. Should you wish to play cards, or write your journal, you can do so in a Pullman Palace, or a Silver Car. Should your hands be dirty, you can wash them at all moments; and for the thirsty there is an ever abundant supply of iced water. Again: should you wish to eat in the train, you have only to pick out certain days when the hotel train runs; and as additional luxuries, for the sum of "two bits," your boots are excellently blacked by a

dark "man and a brother;" and you can occasionally get your morning paper—rather meagre as to news—printed as the train is running. My experience of the non-hotel train was that the feeding was rather scanty and rough, and the buffalo steak too fresh and tough to be masticated in the time allowed; but the arrangements will doubtless improve day by day. The more provident people had dragged huge baskets of "prog" along with them, and held periodical picnic orgies, making a very nasty mess in the carriages.

The sleeping arrangements are pretty fair, but the fastidious might find causes of complaint. One thing is certainly very badly planned. There are two berths, each having room for two people, but usually occupied by only one: a "double upper," and "double under." It is hard to say whether the meaning of this word "double" be, capable of holding two persons, or capable of the gymnastic feat of doubling up or under. The top berth, at any rate, is too small to be comfortable for two persons. If a bull is permissible, the only easy explanation is the double one. Stupidly enough, there is only

one curtain for both these berths; the second comer is bound, therefore, more or less to disturb the privacy of the person already in bed, or he could not get to his couch at all. The ladies, however, naturally prefer the under berth, and as there is plenty of room in the upper one, it is very simple for the gentleman to pop up, clothes and all, and there make himself comfortable before the ladies turn in; but if he happens —as the writer had—to have a bad cold in the head, and finds when in bed that he has forgotten his pocket-handkerchief, and if the ladies below will not allow the neutrality of the curtain to be infringed upon, the "situation" becomes unpleasant, and one of extreme difficulty.

The break of dawn finds us on the broad Lavamie Plains, dull and colourless. An occasional antelope seen in the distance, reminds us that there is life even here; but the absolute silence is unbroken, save by the snorting of our locomotive. The morning air is fresh and delicious. Behind and around us are the tops of the Rocky Mountains; in front the Black Hills, where we shall reach, at Sherman Station, our highest point, 8,235 feet. On the plains we are

travelling at an altitude of some 7,000 feet, the very centre of the vast continent. The actual centre we pass at 750 miles west of Omaha. At Sherman itself the view is vast, but not otherwise marvellous. Even here we find a detachment of soldiers, and the white tents of their encampment is almost the only thing, as we look backward to the Rocky Mountains, which gives the eye a resting-point. We now begin to descend into Eastern America, and soon reach Cheyenne, named after the fierce Indian tribe of that name. From this point on to Omaha were the principal hunting-grounds of the Sioux and Cheyennes. They still hunt the elk and antelope, but the bison has retreated to more distant haunts. In the evening we pass "Prairie-Dog City," where the little prairie dogs, much resembling squirrels, have made their largest settlement. They are fascinating little beasts, and squat on their haunches near their mounds, gravely inspecting the world around. Sometimes they give little barks of satisfaction or dissatisfaction, and if alarmed pop into their holes, which is often shared with them by a species of owl. Soon

after passing their city, night came on once more, and with it a tremendous prairie storm.

Next day we still roll on over the endless prairies and plains of Nebraska,—on past the Platte Valley, where we begin to find good farm-land and signs of cultivation, and past Fremont, where we see some fine specimens of Sioux and Pawnee Indians, who compared favourably with the Shoshones and Utes, whom we had hitherto seen. They came to sell their beadwork and their weapons; but one big fellow refused to sell his tomahawk, saying that "it had scalped many a white man." He regarded it with fond pride, and was evidently much hurt at our want of delicacy. On again we go towards civilization, through the bluffs of Omaha, passing a bridge over a creek, under which some railway cars were still suggestively lying, and then winding along until we reach in the evening Omaha itself, and the banks of the muddy Missouri.

At Omaha, where the philanthropic G. F. Train had advertised a lecture, and where, having property, he wishes the Capitol to be "located," instead of at Washington, the strife of railroad competition begins. I chose the Burlington and

Missouri line, and we rattled through some pretty wooded scenery, and the excellent agricultural land of Iowa, at a tremendous pace, stopping once short at a bridge to put out a fire, which would otherwise have soon stopped further traffic. Another night brought us to Burlington, where we crossed the Mississippi by a fine iron bridge. The crossing took us five minutes, the engine-driver not being allowed, under penalty, to take less than four. Chicago was reached that evening, and the breeze over the lake was intensely refreshing after the heat and dust of the long journey. But though I stayed at both Omaha and Chicago, I do not purpose giving any account of them.

The journey of another day and night over the Michigan Central Railroad will bring the traveller to Niagara, through Detroit. Before reaching Detroit the sleeping car caught fire, so I had the pleasure of camping through the night as I best could: the ordinary cars were very full, I obtained admission therefore to the baggage van, where I passed part of the night, and the other part in a vain attempt to slumber on a huge coal box in the cars. The Falls of Niagara need

no comment; but I may mention the very characteristic expression of a Boston friend, in whose company I visited them. After a sly hit or two at our puny Lodores, he exclaimed—in the language of Wall-street, yet in tones full of feeling—"There ai'nt no discount to be taken off that view, I guess." The place is ruined to the real country lover by the crowds of guides, touters, and extortionate hack-drivers. There is no shaking them off, and they worry the peaceful pedestrian as much as all the mosquitoes and sand-flies in New Zealand put together. One evening they finished up the labours of the day by intestine discord, which ended in a white guide firing his revolver, "quite promiscuous," into the crowd. He shot at a pigeon, but killed a crow, as an unfortunate black guide was killed on the spot, instead of his enemy, a white. That, however, was not thought much of; it had been evident that some one would come to grief, but as all the world had witnessed the crime, the general opinion was that the shooter "would get stretched." At the Clifton hotel the public may see a capital live impersonation of the fat boy in "Pickwick."

From Niagara I finished my journey to New York by the Great Western Railway, in tremendously hot weather, passing Rochester, Albany, and along the excessively pretty sweeps and bends of the river Hudson, having slept once more, and for the last time, in the cars. At Albany, being thirsty, I asked for some ale at the station, but they only allow cider on Sundays: beer, wine, and spirits were forbidden. The distinction was not very obvious.

Thus ended this journey of 3,300 miles by rail; nor was I sorry to arrive at my hotel in New York, where I stayed for a few days, during a heat which one does not often experience in Europe:—95° in the shade, was the height stated in the papers. Sunstrokes were of daily occurrence; the car-drivers sat under large umbrellas, and everyone, male or female, was armed with a Japanese fan; even the man at the Eighth Avenue Hotel, who attended to the "elevator," was perpetually working away at one. The papers found nothing better to write about than the heat,—the first rumours of the French and Prussian difficulty, in which, as they now say, "Napoleon has got scissors,"

having not yet reached America. At one time the aspect of the church people groaning through the sermons afforded ground for comment; at another they described the business-meeting at a "Fat Man's Club," in which there was no need for the members to *take* seats, as they "slipped into them in their own grease." "A Fat Woman's Picnic," with no one under a certain weight admitted, was also advertised: on which occasion the thin people felt themselves very small. Under these circumstances I was not sorry to find myself on board the Cunard steamer, the Tarifa, bound for England: the last stage of a journey round the world. We left the dock on June 30, and passed through Hell Gate to the broad Atlantic, and to the fogs of the banks of Newfoundland.

What a contrast in sentiment to the blue Pacific, and the entrance to the El Dorado of Western America through the Golden Gate!

PART II.

Utah and the Mormons.

PART II.

UTAH AND THE MORMONS.

THE TOWN; LIFE AND STATE OF MORMONS, SOCIAL AND POLITICAL; THE MORMON BATTALION; SCHOOL SYSTEM; THEOLOGY, AND PLURALITY OF WIVES; THE SCHISM; THE POSITION OF BRIGHAM YOUNG.

IT is now time to retrace our steps to the territory of Utah and the Salt Lake City.

It was on June 13th, that our train drove early in the morning, into the junction station of Ogden. Utah is not as yet a State: it is only a territorial government, and is under the surveillance of 2,500 United States soldiers, encamped at Utah and Camp Douglas. It is known to the Mormons under the title of Deseret, a not inappropriate name, for though the desert in part, under the labour of its colonists whose religious faith enjoins hard labour, has blossomed into flower and fertile crops, yet the soil is ungenial, and does not lavish a *facilem victum*. Vegeta-

tion is but scanty, and the climate severe, either towards the extreme of heat or cold. The territory lies between New Mexico, Nebraska, Colorado, and Nevada; and a small place called Filmore is the nominal capital, though the Salt Lake City is the one *de facto*. The actual number of the Latter-Day Saints I failed to ascertain. Possibly they have before their eyes the fate of the chosen people when numbered by David, but I must confess to ignorance as to whether they hold a regular census or not. There are also many Indians whom the Mormons have by kindness conciliated to a great extent. The whole territory is in reality a vast basin, many thousand feet above the sea-level; that of the Salt Lake itself being 4,200, and fenced in by the Wahsatch and Humboldt mountains, the former rising up to 12,000 feet.

Before the train started from Ogden, we entered into conversation with a very intelligent working man. He was describing very pleasantly the difficulties the first settlers encountered, principally as to irrigation, when my companion, who was somewhat of a pedant, began to enlarge upon the merits of the Archi-

median screw, whereupon our agreeable friend had to subside. He also had told us that he came from Norfolk, to which my comrade, who was I fancy born in the Colonies, replied, "Ah! that is near my county, Sussex." To our inquiry as to the relative positions of a working man at home and at Utah, the information we received was that though the English labourer was often in a miserable condition, and could doubtless always improve his position by industry in the States or in our Colonies, in no place were there more people who could just hang on, short of absolute poverty, than in Utah, and he expressed himself in, or quoted these words: "While in England he had been able to eat his salt herring and drink his glass of water, so he could still afford a salt herring and a glass of water." Probably, just when on the point of becoming comfortable in life, his spiritual advisers had ordered him, for his soul's good, to encumber himself with a larger family than he could well afford to support; so that although perhaps patriarchally rich, personally he was none the better off, notwithstanding that his wives would doubtless add their quota of hard work.

As we descended to Utah, we had on our right the gleaming Salt Lake, stretching away to a distance of seventy miles, with a group of islands in the centre. No outlet has yet been found, and evaporation is the only discoverable escape for the superabundance of water. During my stay at Utah, however, there was a marvellous story—strikingly like one dear to childhood in the "Arabian Nights"—in the papers, told by the captain of one of the schooners which sail across the lake. He related his discovery of a maelstrom,—how he was whirled round and round, but finally escaped being engulphed in the vortex. Were this the case, a subterranean passage might bear off a portion of the waters; but I have heard no verification of the story. The lake, to judge from the putrid odour that was wafted to our nostrils, might appropriately be called the Dead Sea of America. After passing the hot springs and sulphur baths, we reached Utah about 10 a.m., the town nestling prettily among green trees, with the jagged Wahsatch mountains, just streaked with snow along the tops, as a background; and notwithstanding the intense heat, the view was very

refreshing, to the eye at least, after the parching Nevada desert.

We chose for our halting-place the Salt Lake Hotel, situated in Main Street. It is but a poor place; though, fortunately for profane Gentiles, as those outside the Mormon faith are termed, it boasts of a "bar,"—a thing which, if you believe reports, neither does nor ought to exist. I knew that the Gentiles were permitted to have such resorts, provided that a heavy monthly tax was paid to the State; but was unprepared to find that the principal Mormon hotel had yielded to so sad a necessity: but the Shibboleth of Mormonism is doubtless losing its actual force before the approaches of the outer world. Mormonism clings, however, still to certain peculiarities of speech and manner. Sometimes you are addressed as "friend," in a manner of excessive gentleness, or of great humility, through which the affectation is so apparent as to grate upon your ear. Profane language is supposed to be unknown; but I noticed the gusto with which young Utah dwelt upon some profanities which had been picked up. Simplicity in dress is enjoined; but the fashions have penetrated even

here, notwithstanding Brigham's appeals to the fair sex;* and one youth employed on the cars was particularly noticeable for his jaunting air and gay clothes, and for the zest with which he talked about his prowess at billiards,—a pagan introduction of entirely late date at Utah, and which had just given him some idea of the delights that might lie in that far-off world beyond the mountains. These are but slight indications of a change; but are, nevertheless, like the "little rift within the lute."

A prowl around the city shows one that it is built on the same simple and healthy plan as the greater proportion of towns in new countries. It is rectangular, the Temple Block being the centre of the system; and all the diverging thoroughfares are of some one hundred feet in width, bordered with trees, principally of the carob or locust, and acacia tribes, and along each side trickles a rill of delicious water; while in those streets which are not devoted to business, each cottage stands in a small garden. The whole, therefore, exhibits a charming mixture

* Note 2, Appendix A.

of town and country,—a Parisian boulevard planted where the economy of space has been no object; whilst the Utah villas with broad green verandahs peeping out of their nests of fruit trees, and surrounded by familiar English flowers, present a delightfully homely appearance. The whole area is three thousand acres, and its situation admirably chosen upon one of the terraces which mark the successive fall of the waters of the great Salt Lake. The roof of the Court-house is a splendid point for a view over the city and neighbourhood, and the transparency of the atmosphere causes the distant mountains to appear within easy walking distance. The City Hall is rather a handsome building; the Council Hall of the Seventies is a building devoted to lectures, dancing, and other amusements; so also is the Social Hall, where a friend of mine attended a concert. After the performance, one of the dignitaries, in a very insinuating voice, suggested that now, with a view to greater sociability, it would be as well to move the seats into a circle, and for "the brethren and sisters to proceed to the festival of ice-creams and lemon water." At

the present time, the Utah public is not rich enough to support a "star" at the theatre; it is therefore only open on Saturday nights, with native talent. The other principal buildings are the Tabernacle, Brigham Young's house, and the Historian office. In addition to these a temple is being slowly erected, and the town boasts of a new University and a rising Museum.

The White House, where the President lives, is approached by a gateway, over which is an eagle, with wings outspread, perched upon the yellow beehive—the Mormon device; and within the premises are the Beehouse, where the Prophet's wives dwell, with their families,—at peace and unity, let us hope; and also a small private school-house, for the early education of his numerous offspring. On June 5th, he stated in his Sunday sermon in the Tabernacle, on the occasion of the visit of the Boston excursionists, that some curiosity had been exhibited as to the amount of his family, which he would gratify, and continued, stating the number of his wives as sixteen, and of his children as forty-nine: this, however, evidently does not embrace those wives who have been "sealed" to him for the

benefit of those dignitaries who have departed this life with an insufficient number to ensure their complete salvation. One evening, as I was in the office of the *Deseret News*, an animated discussion was taking place on the subject, between a stray Mormon and the newsmonger, a very soapy Irishman, who interlarded each sentence with frequent "friends." The former was saying that he didn't know why "Brigham" had taken the trouble to speak as above in the tabernacle, that he and others knew the number of his wives and children as well before. This aroused the Irishman, who thought himself on very familiar terms at the "White House," into a state of pathetic vexation: "How could you possibly know that now? Why, I have been working for the President three years, and never thought it my business to ask him!"

The Tabernacle is built of adobes, or sun-dried bricks, has a large white-shingled roof, and is of an oval form: it is two hundred and fifty feet long by one hundred and fifty broad, and is capable of holding thirteen or fourteen thousand persons; it boasts of a splendid organ, built on the spot, and one of the largest, if not the

largest, in the United States. The inside of the building is plain: on the western side is the platform for the President and apostles, facing which the seats rise on broad steps one above another, the females keeping to the right of the preacher, the males on the left. I was much struck at the want of reverence * displayed in the building by those who entered it during the week; one man especially I can call to mind, who walked about with his hat on, loudly whistling; and on the previous Sunday, one of my friends told me he was quite shocked at seeing some of the elders joking and laughing during the celebration of the sacrament. In addition to this, I will give, later on, quotations from Brigham's sermons, in which he begs people to abstain from chewing tobacco during service, and even reproves the elders for so doing.

The Temple is slowly rising; it stands in the same enclosure as the present Tabernacle, and is to be built entirely of a hard white granite. The dimensions are eighty feet long by sixty-five feet wide, and the towers will rise to a height of one

* Note 1, Appendix A.

hundred and fifty feet. The total cost is to be ten million dollars, of which the foundations have already cost one million. The tardiness of its rise is stated to be a necessity in a work intended to endure to all ages, as the very omphalon or shrine of Mormonism. The enemies of the President, however, assert that it is policy: that he knows well when Utah becomes a State instead of a Territory, his work in all probability will be lost labour; that it is as well at any rate to see the effect of Gentile immigration on the Mormon world before investing any very large amount; but that it is meanwhile an excellent means of obtaining the subscriptions of the faithful, and therefore well to work on little by little. The custos of the Temple block told me that Brigham himself supplied all the plans of this and other buildings, and gave them over to working architects. Perhaps he gives a vague design, which has to be worked out by the professionals, for I have seen somewhere the name of the Temple architect stated. The above was however the statement made to me by the custos, who then invited me into his lodge to see the elevations. The towers appeared to my

eye to be very high and narrow, and that if they were to remain as designed, the spires would need a little additional height. This I ventured to suggest, but he said it was "impossible." "Why?" inquired I. Then, in tones solemn and half-deprecating, he said, "Because it was all revealed to Brigham Young both *internally* and *externally*, even to its minutest details, and that not a stone could be altered."

After visiting all these buildings the pedestrian will probably be weary of the town for that day, and can either go for a short stroll to Camp Douglas, where the tents of the United States' soldiers lie before him, gleaming in the sun, and entirely isolated from the sacred city; or further along the road, where he can get a sulphur bath at the springs, and which, if disagreeably recalling to the nostrils the reminiscences of a bad egg, is nevertheless very refreshing after the fatigue of sight-seeing beneath a blazing sun. He will also notice in the streets the "Co-operative Stores" for the faithful, over all of which are inscribed in gilt letters, "Holiness to the Lord," —words pointing, I presume, to the dignity of

labour, and not merely to the fact that the Gentile stores are profane.

The President was at this period on a provincial tour; it would therefore have been useless to have paid our respects at the "White House:" but, with one of my fellow-travellers, I went to the Historian office, presided over by President George A. Smith,—a somewhat sensual looking man, with coarse features and flaxen hair, but shrewd withal in appearance. He was at the present time acting in place of Brigham, in conjunction with President W. Young, one of the Prophet's sons, to whom he introduced us. It is necessary to state that President Smith "has no connexion" with the celebrated Joseph. He is the chronicler of the Mormons, but we have been given to understand has sometimes given a colour to contemporary history not in strict accordance with facts, and the following episode will at once prove the truth of this remark, and give the reader some insight into previous Mormon history.

At the time of the exodus of the Saints from Nauvoo, when they were doubtless persecuted in a manner that was a disgrace to civilization,

and were forced to endure unutterable hardships at the hands of a brutal mob,* and when the pilgrims had reached Council Bluff, Captain Allen, of the United States' army, met them, and enlisted five hundred men for the war then continuing between the United States and Mexico. This Mormon battalion reached San Diego in December, 1846, after enormous difficulties; but I will quote the words of their colonel's order:

"The Lieut.-Colonel commanding congratulates the battalion on its safe arrival on the shores of the Pacific ocean, and the conclusion of its march of over two thousand miles. History may be searched in vain for an equal march of infantry,—nine-tenths of it through a wilderness where nothing but savages and wild beasts are found, or deserts where, for the want of water, there is no living creature. There, with almost hopeless labour, we have dug deep wells, which the future traveller will enjoy. Without a guide who had traversed them we have ventured into trackless prairies, where water was not found for several marches. With crowbar and pickaxe in hand we have worked our way over mountains, which seemed to defy aught save the wild goat, and hewed a passage through a chasm of living rock, more narrow than our waggons, etc., etc..... Thus, *volunteers*,† you have exhibited some high and essential qualities of veterans; etc., etc."

This complimentary order, recalling some-

* Appendix C. † The *Italics* are my own.

what the style of Napoleon I., ought to have warmed the pride and patriotism of the whole Mormon people, even on the supposition that the levy had been an enforced one; and I must call attention to the word "volunteer" in the order. President Smith, however, leaves us, from his historical account, to infer that at a time of unwonted distress the United States' Government had wantonly aggravated their difficulties; and this has of late been the tone adopted by the Mormon leaders, in consequence of the attitude of the United States' Government towards them. I proceed to quote from Smith's "Answers to Questions" (1869):

"The advanced companies arrived at Council Bluff in July, where they were met by Captain James Allen, of the United States' army, who *called** upon them, on behalf of the War Department, for five hundred men, to assist in the war with Mexico. President Young's reply to this *requisition** was: 'You shall have your battalion, if it has to be composed of elders.'"

Constraint is evidently implied in these words. And again, in speaking of the United States' surgeon Dr. Sanderson, the historian uses the

* The *Italics* are my own.

following language: "Known formerly to have been a bitter persecutor of the Latter-Day Saints, and whose expressions and actions confirmed the suspicions that it was his wish to destroy them," etc. This shows a pleasant state of feeling!

I must be allowed, before showing the false tendency of these statements, to quote an absolute charge of cruelty brought against the Government, by Orson Pratt, Elder, Mathematical Professor at the University, and former General of the Mormon forces, when they opposed the entry of United States' troops into their territory some years back. This quotation will also tend to show how history will get "cooked" for the digestion of Mormons yet unborn. It is on the faith of the *Mormon Tribune*,—a paper opposed to Brigham's infallibility,—and of a statement of the reporter to the *Chicago Tribune*, that I make this quotation. The latter

"dropped in at the Brighamite's meeting, and heard some statements very wide of the truth. For instance, Orson Pratt ..... said that when they arrived at Council Bluff..... the Government sent an agent, who *demanded* five hundred volunteers..... two hundred times the proportion raised by this country at large. *This was done, said Pratt, that our teams and our women and our children might be left defenceless in the Indian country, and so be killed or perish.* They said that if we

would furnish them the men we might go in peace, *if not they would cut us off on our journey.*" *

I venture to say that a more atrocious charge has seldom been made against a Government; and it is but right to give the public some idea of the true case.

In 1845 and 1846, the United States Government were anxiously endeavouring to establish their power firmly in California. Great Britain had also conceived certain plans of her own, in co-operation with Mexico, with regard to the same country. The American Government went to war with Mexico, and Washington was thrown into great excitement by the news of General Taylor's battles with the Mexicans, at a time nearly coincident with the persecutions of the Mormons, and the consequent appearance of Brigham Young's special delegate, Jesse C. Little, at the capital, to beg protection of President James K. Polk. Mr. Thomas L. Kane, who foresaw the advantage to be derived by furthering the emigration of a large religious body full of fire and energy to their land of

* The *Italics* are my own.

promise, especially when it fell in so well with the United States views with regard to California, gave the delegate an introduction to the Vice-President also, the Hon. George Dallas. The Government met the Mormon wishes with kind consideration, and after short deliberation determined to assist at once their emigration and the United States policy, by raising a battalion for the Mexican war, which was to dash into California, and possess it for the United States. Another they proposed sending by Cape Horn, but this portion of the project was afterwards abandoned. The delegate was therefore invited to lay before the President a formal petition on behalf of the Mormon people, which he did in very remarkable language, *offering* in fact the whole community to the service of the American nation, of which they formed a part. This petition is well worthy of quotation, and from other documents it will be observed that they were *invited to co-operate*, as a body worthy of their country, and are spoken of as *volunteers*. The President moreover said that he had "*confidence in the Mormons as true American citizens, or he would not make such propositions as those he de-*

signed." These words are then noteworthy, as entirely disposing of the very vile insinuations of General and Professor Orson Pratt. I will now give, as a conclusion to this subject, the original petition of Brigham's delegate, some documents furnished by the Government records at Washington, and one letter which shows the opinion of the Mormons at *that* time, of the conduct of the United States Government.

"PETITION OF JESSE C. LITTLE,

"*Delegate of President Brigham Young,*

"To JAMES K. POLK, PRESIDENT OF THE UNITED STATES.

"I am a native American, born in the State of Maine, and bred in the Granite State—new Hampshire. My fathers fought in the battles of the Revolution for freedom and liberty, and the blood of my fathers courses through my veins, and arouses the spirit of patriotism and a hatred of oppression which characterized my noble ancestors. And, sir, for this cause I know that this people have been driven from town to town, from city to city, from State to State, and last of all compelled to leave their homes and firesides, and seek shelter in a howling wilderness, over the Rocky Mountains, amid prowling beasts of the forest and the red men of the bush, without house to shelter, or arm to save but God's; their property has several times been confiscated by a mob; they have been whipped, stoned, and murdered, and all for no other cause than that they have worshipped God differently from their neighbours, according to the Scriptures. We have not only been robbed of our houses, lands, and property, but also jewels of far more value than all else—our good names and characters!

"Our brethren in the West were compelled to go, and we in the Eastern country are determined to go and live, and if necessary, suffer and die with them. Our determinations are fixed, and cannot be changed. From twelve to fifteen thousand have already left Nauvoo for California, and many others are making ready to go; some have gone around Cape Horn, and, I trust, before this time, have landed at the bay of San Francisco. We have about forty thousand in the British Isles all determined to gather to this land, and thousands will sail this fall. There are also many thousands scattered through the States, besides the great number in and around Nauvoo, who will go to California as soon as possible, but many of them are destitute of money to pay their passage either by sea or land.

"We are true-hearted Americans, true to our native country, true to its laws, true to its glorious institutions; and we have a desire to go under the outstretched wings of the American Eagle. We would disdain to receive assistance from a foreign power, although it should be proffered, unless our Government shall turn us off in this great crisis, and compel us to be foreigners.

"If you will assist us in this crisis, I hereby pledge my honour, as the representative of this people, that the whole body will stand ready at your call and act as one man in the land to which we are going; and should our territory be invaded, we will hold ourselves ready to enter the field of battle, and then, like our patriotic fathers, make the battle-field our grave, or gain our liberty."

This appeal was responded to as above stated, but misrepresentations of the attitude of the United States Government having been made, and inquiries set on foot of late by some lovers of truth as to the real facts, the following summary and letter were sent from Washington :—

"*Adjutant General's Office,*
"*Washington, March* 23*rd*, 1870.

"Sir,

"I send herewith such papers as I have been able to find relating to the way the Mormon battalion was received into service during the Mexican war.

"Very respectfully,
"Your obedient servant,
"E. D. TOWNSEND,
"Adjt.-General."

"THE ADJT.-GENERAL'S SUMMARY.

"HON. W. L. Marcy, Secretary of War, in a letter to General Kearney, dated June 3rd, 1846, states that it is known a large body of Morman emigrants are *en route* to California, for the purpose of settling in that country, desires the General to use all proper means to have a good understanding with them, to the end that the United States may have their CO-OPERATION in taking possession of and holding that country, and authorizes the General to muster into service such as can be induced to volunteer, not however to a number exceeding one-third of his entire force. Should they enter the service they were to be paid as other volunteers, to be allowed to designate as far as it could be properly done, the persons to act as officers.

"This appears to be the authority under which General Kearney mustered the Mormon Battalion into service.

"The command was mustered out of service in California, in 1847, and one company was again mustered in immediately after to serve for twelve months. This company was mustered out in 1848, at San Diego."

"*Headquarters Army of the West,*
"*Fort Leavenworth, June* 19*th*, 1846.

"Sir,

"It is understood that there is a large body of Mormons who are desirous of emigrating to California for the

purpose of settling in that country, and I have therefore to direct that you will proceed to their camps and endeavour to raise from amongst them four or five companies of volunteers to join me in my expedition to that country.

"S. F. KEARNEY,
"Col. 1st Dragoons.

"*To Captain James Allen,*
"*1st Regt. Dragoons,*
"*Fort Leavenworth.*"

Lastly, we have the then Mormon view of the subject, before it had become hostile to the United States Government, or founded an Historian office :—

"JOHN TAYLOR'S LETTER TO THE SAINTS
"IN GREAT BRITAIN.

"But to return, although we have been inhumanly and barbarously dealt with by the surrounding country where we dwelt, yet the President of the United States is favourably disposed to us. He has sent out orders to have five hundred of our brethren *employed* in an expedition that was fitting out against California, with orders for them to be employed for one year, and then to be discharged in California, and to have their arms and implements of war given to them at the expiration of the term; and as there is no prospect of any opposition, IT AMOUNTS TO THE SAME AS PAYING THEM FOR GOING TO THE PLACE WHERE THEY WERE DESTINED TO GO WITHOUT. They also had the privilege of choosing their own leaders."—*Millennial Star*, Nov. 15th, 1846.

But to return to President Smith. A man entered the office, and requested him to give

him a preliminary divorce paper. This seemed to tickle the Historian very much, and he made some not very elegant remarks, in the sense that the appellant wished to cut his sheets in two, and then clapping his hand on his thigh, he exclaimed to us, in a somewhat triumphant tone, "Though I've been applied to for plenty of marriages, this is the first divorce I have ever been asked for." This was probably accounted for by the fact that he was acting as Brigham's deputy, and does not prove that divorces are of rare occurrence. Then this happy husband of, I think, thirty-seven wives entered upon a lengthy discourse as to the duty of plural marriage and the rearing of children, at the same time speaking of a monogamist almost with reproach, and, as I shall point out later, this is, from the point of view of their creed, a reasonable consequence. One of his little children then came up, and clambered on to his knee, and we could not but see, from his kindly manner to her and her confidence in him, that however rough a specimen he might look, or however large his family might be, he had still a soft place in his heart for the youngest of his

offspring. Then, as he stroked and patted the small flaxen-locked head, he asked us our opinion on the appearance of the children in Utah as a body, asserting his own that they looked healthy and strong, but stating that some "Gentiles persisted that the breed was deteriorating." At that time we could hardly judge; but later on we saw all the children at their school hours, and though, to my mind, many of the elder boys at the University looked rather heavy and somewhat deficient in life, yet they appeared to be healthy enough; and the younger children at school, especially the little girls, were certainly, as a body, a very pleasant sight, and many amongst them pretty and intelligent. The face of one of the little ones, a daughter of Heber Kimball's, was especially striking, and she was also evidently made the most of at home, being dressed in a far more coquettish style than the generality.

Mr. Robert L. Campbell, Secretary to the new University Board, to whom President Smith introduced us, though he agreed in the main as to the good health of Mormon children compared to any other equal number,

yet stated that of late years "canker was frequent" amongst them. This, I thought hardly sounded well, though I did not know exactly the medical value of the word canker. Mr. Campbell was very polite in answering our questions as to the schools of Utah, and the method of education, and, in fact, the inhabitants were universally courteous. He himself is a dark-haired sallow-faced man, who looked as if he were much overworked, and spoke in a most modest way of his qualifications for his position, which he had been forced to accept. Through his agency we were handed over to Mr. John Park, President of the University. He took us over the modest building, in which they have commenced operations, and we were introduced to Mons. Bellerive, the French master, and Mr. Orson Pratt, of whom I have spoken in connexion with the Mormon battalion. He is the most devout of Mormons, and a faithful adherent to the doctrine of the infallibility of Brigham. Unfortunately for his peace, he has a son, whom we also came across later, who is a rationalist and a sceptic, and has cut himself off, and been cut off from the true Church. A

profane Gentile tobacconist, whom I occasionally visited, in order to dispel the clouds of Mormonism, in which we seemed *pro. tem.* enveloped, by other more fragrant clouds, said very tersely as to the relations between father and son, "Guess they don't hitch."

The courses of study at the University are threefold: namely, the classical, normal, and commercial courses. The successful student of the first order takes his B.A. degree; the normal and scientific course give a diploma of B.S.; the commercial also some honour of its own. In addition to these studies there are extras,—French, German, etc., and a preparatory course for the whole three which gives a sensible ordinary basis of education.

The classical school is naturally not the most necessary for youths who will have to struggle with such conditions of life as are found at Utah, whereas the commercial division appeared to me to be admirably conceived. All the lectures are open to students of either sex, at rates varying from eight to twenty dollars the course. The President invited us to "assist," as the French say, at one of his classes. It

was a grammar lesson, and I imagine part of the preparatory class. It was not in any way striking, but excessively simple, and the questions were answered fairly, but not brightly. These youths, among whom were some of Brigham's sons, were decidedly of a heavy stamp altogether.

When this class was over, we were escorted into the commercial class-room, which is divided into a score of small counting or business houses. Here is a bank, there a post-office; on one side a mercantile establishment, on another a railroad office. Book-keeping, joint-stock business, insurance, commercial law, and many other things, are taught. The system, if well carried out, is an admirable one, and may be carried to any extent. It is, moreover, thoroughly simple and practical; for whatever the master wishes to inculcate on a pupil's ear, can be actually pointed out in detail on the spot; for instance, a new pupil comes: he needs a desk for studying at. This he can treat as if it were valuable property, and go to the insurance office, close at hand, to insure it. He can go to the bank and draw a cheque, or post the news of his wel-

fare to his parents at the post-office. He can become acquainted at the store with samples of goods and their value. He can negotiate a bill of exchange, or send a telegraphic message. This latter subject has not been introduced except as an extra, but obviously would be a fitting addition. Besides the points of instruction I have mentioned, we must not forget that the clerks in all these offices are also learning their distinctive work, whether at the insurance or the railway booking office; and the clerks of the bank probably are liable to extra hours if the accounts are not properly balanced, while a certain amount of cash in sham notes and bullion is kept in the bank.

After thoroughly inspecting this department, and thanking Mr. Park most cordially, we took our leave, not however until he had introduced us to Mr. Hardy, master of the primary school, to whom we promised an early visit, with a view to completing our knowledge of Utah education.

As to the primary schools, to one of which we shall presently turn our footsteps, according to the report of the Superintendent, Robert L. Campbell,

"There are one hundred and eighty-six school districts in the territory, with a school population—children between four and sixteen years—of upwards of twenty-two thousand, out of which fifty-eight per cent. are enrolled in school-schedules, the actual attendance being about forty-two per cent. The public lands donated by Congress to states and territories, in the absence of a land office, have not been available, hence there is no public school fund; schools, however, are generously supported by the people. Salt Lake City is divided into twenty-one school districts, with a good public school in each, some districts having three or four schools; besides which there are private schools, and two academies, and two commercial colleges.

That which we visited was presided over by Mr. Hardy, assisted by two pleasant and intelligent girls,—Miss Seraph Young, niece of Brigham's, and another, whose name I forget. On being presented to them by Mr. Hardy, they very politely shook hands with us, and kindly offered to give specimens of their lessons. We therefore took seats alongside of Miss Young at her desk, and heard a lesson in spelling. The children, and perhaps the teacher also, were somewhat nervous at the presence of strangers, and the spelling-book did not appear to be a very judicious one, as the words chosen were hard, mostly with a catch in them, and badly explained in the book; the lesson therefore rather hung fire, but the

children were quiet and attentive, and their teacher kind and pleasant in manner. We also heard a lesson in arithmetic, and were informed that, in addition to the ordinary English character for reading and writing, the Mormons had instituted a new one, called "the Deseret character," in which the "Book of Mormon" has been already rendered. There may perhaps be some mystic idea in this, but also, in all probability, it is for the sake of establishing some common ground for future generations, inasmuch as one will find at Utah people of all nations. After the arithmetic, Mr. Park arrived, and put the children through some primary calisthenic exercises which had just been introduced, and which were very fairly done; evidently also with great glee and enjoyment. As there were one hundred and seventy children before us, the sight was pretty enough, more especially as the children have a pleasing habit of bringing each of them little bouquets to school, and these, placed in little vases on their desks and on those of the teachers, gave a much more refreshing aspect to the school than is usual in England. These flowers,

moreover, were excellent garden flowers, and would recall far more pleasant memories later than the abominable English Sunday-school sprig of rosemary or southernwood. In one class I counted many Youngs: there is therefore little chance of the Presidential name falling into oblivion.

I was much pleased with the general subordination. The children are known by numbers. Between lessons a "whispering bell" is rung: this allows them five minutes in which to make their little arrangements,—get out their slates, hunt for their pencils, or ask any necessary questions; nor are they called to order unless the noise be excessive: but when the next bell rings all is order. When work is over another bell warns them that they will have to listen for their numbers: the master goes to his desk at the top of the school and calls them out. To this each number responds, "Perfect," or "One mark," or "Spoken to during lesson," and are marked accordingly. Then those who were late for prayers stand up and call out their numbers, and are put down on the defaulter's list. I should however mention the fact that the different

performances are marked by the bell sounding once, twice, thrice, etc.; there is therefore no confusion. After the marking is all over every one stands up, and the master delivers a brief prayer. Silence then reigns for a short time, after which all file out one by one on tiptoe and very quietly; but before this happened, Mr. Park, to my great horror, told the children that he hoped we would say a few words to them. They seemed all expectation, and we were bound to meet the occasion. My companion however, who was very fond of hearing his voice predominate in public, whether on board ship, in the train, or on this sort of occasion, and who seemed to be well primed, came out with a burst of eloquence. I at once felt that I could not come up to the occasion, but made a brief attempt, and am haunted to this day by the belief that I have an unfinished sentence floating somewhere about Utah, which I am bound to go back to complete. Notwithstanding this poor appearance of mine, I was invited to accompany my orator next day to finish up with the Infant School, and as the whole performance was rather pleasant, we agreed to do so.

The Infant School was above the one I have described, and presided over by Miss Pratt, daughter of Parley P. Pratt. Miss Seraph Young, however, escorted us upstairs, and gave a lesson herself to the infants; but again thinking that we ought to do something in return for her efforts, she begged us to give a lesson in our own style. Remembering the day before, I should have "scratched" if possible, but she was a very pleasant young lady, and human nature is weak under such circumstances. Resistence was therefore vain, but we hit off this time a pleasant division of work: my share was to be that of illustrating a subject on the black-board, which my ready talker was to expound. We hit upon rather a fortunate subject, that of ships; for living in the centre of a vast continent, the children's ideas on this head were naturally vague, though some few may have been lucky enough to have seen an occasional small schooner on the Lake. Armed therefore with a huge piece of chalk, and facing the infants, I drew away at sails, rudders, anchors, and ships—some of the latter I confess would hardly have weathered a gale on a lee-

shore,—while my companion volubly expounded these objects, and kindly made no remarks if the vessels looked top-heavy or unseaworthy. The idea of this lesson was that the children should do most of the talking, being gradually induced to explain what they saw before them; but the teacher certainly did his share as well, and we had a very animated and successful lesson; some of the guesses of the children, as to the material of which ships are composed, were most amusing, and intense excitement prevailed when after "wood" had been satisfactorily disposed of, and "can you guess anything else?" had been passed on from top to bottom to the rapid tune of "next, next," one little girl near the end of the bench breathlessly suggested "iron," and was sent up to the top among the plaudits of the class.

The lesson was now over, and so was our visit to the schools of Utah, which had been both amusing and instructive, and after thanking our friends for their cordial reception of us, the interchange of cards, and the gift to us of a *souvenir* in the way of a bouquet, we took our leave of them and the Mormon schools.

I ought, however, to have mentioned that at the University Mr. Park presented me with the first number of the *College Magazine;* * and, later on, the editor of a secession paper gave me some of the "revelations" on marriage, etc., and also a few numbers of another magazine, which contained some of the first specimens of music composed and printed west of the Rocky Mountains.† Amongst these pieces some were anthems, some of a lighter character. "Happy Days," set to music appropriately enough by Professor G. Careless, requests the speedy return "of days of joy and innocence," "redolent of sweets and flowers," ere disappointment "had soured the temper of our youth," when "every face seemed fair and kind, and all the shadows fell behind." It is rather hard to see on what grounds the Mormons should pray for exemption from the ordinary lot of mankind, but if they can turn "their own Decembers into May," no one will grudge them their good fortune. Another piece, named after the great

* Presented since to the boys at Marlbro' College.

† For specimens see Appendix D.

Mormon foe, "the Grasshopper," would, I am tempted to believe, require a musician of real genius for a full appreciation; any praise of mine, as an unmusical person, would be of little weight. As far as I could judge by my eye, from the extraordinary flights, mountains, and abysses on the score, it must be intended to represent the whiz and the whirr of the grasshopper's flight, his laborious efforts to descend on to the fertile crops in a high gale, and his jubilant sensations when whisked along, on the wings of a favouring wind, to the green gardens of Utah. It is remarkable that the musician has apparently no bars expressive of the farmer's desolation at the arrival of his dreaded enemy!

There are two Secessions from the Church as at present existing under Brigham Young. The earliest of these is that headed by the sons of Joseph Smith, the Mormon founder, and its headquarters are to be found in Illinois. It is called "The Reorganized Church of Christ of the Latter-Day Saints," and its principal point of dissension with the Utah school is on the subject of polygamy, which the sons of Joseph Smith deny that he preached or practised, and

which they assert to have been an aftergrowth. So sure, however, is Brigham of his predecessor's approval, that he has had wives "sealed" to himself purely for the future benefit of said Joseph Smith, and asserts that during Smith's lifetime he had other wives than Emma Smith. Also in George A. Smith's "Answers to Questions," a "revelation on celestial marriage," given to Joseph Smith at Nauvoo, July 12th, 1843, is printed in full. In this revelation Joseph is advised of certain advantages to be derived from plural marriage, and Emma Smith is required to submit, and make a free offering of her own feelings at the shrine of religious duty; "for I did it, saith the Lord, to prove you all as I did Abraham." On the other hand, Emma herself gives a flat contradiction to the statement that she was only one of a throng, and probably considers this revelation to be, like the false Decretals, a forgery of a later date. Hence the Illinois Mormons oppose polygamy entirely, as no part of their founder's creed.*

* Extract from sermon by Elder Orson Pratt, Oct. 7th, 1869: "In the fore part of the year 1832, Joseph told individuals then

The other Secession is of newer growth, and as its seat is in Utah itself, and its leading feature a lively opposition to the infallibility of the priesthood and of Brigham Young, and its principal dogma, freedom of thought, it will doubtless become a formidable engine for uprooting the powers that be. This designates itself as the Church of Zion, and is presided over by Messrs. Godbe, Harrison, and Shearman. In consequence of the name first mentioned, the votaries of this persuasion are called sometimes "Godbeites;" but notwithstanding the covert sneer, no impartial person could read their manifesto or the articles in their paper, *The Mormon Tribune,* without seeing that they are men of very broad intelligence and liberal minds, and, in addition to these advantages, men of earnest convictions.

It will perhaps be as well, before entering

in the Church, that he had inquired of the Lord concerning the principle of plurality of wives, and he received for answer that the principle of taking more wives than one is a true principle, but the time had not yet come for it to be practiced. That was before the Church was two years old." After this came the revelation mentioned in the text.

further into the views of this party, to give some account of the original principles of the founders of Mormonism; I therefore subjoin the programme of Joseph Smith:

"We believe in God the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

"We believe that men will be punished for their own sins, and not for Adam's transgression.

"We believe that through the Atonement of Christ all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

"We believe that these ordinances are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the gift of the Holy Ghost.

"We believe that a man must be called of God, by 'prophecy' and by laying on of hands by those who are in authority, to preach the Gospel and administer in the ordinances thereof.

"We believe in the same organization that existed in the Primitive Church,—*viz.*, apostles, prophets, pastors, teachers, evangelists, etc.

"We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

"We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.

"We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the kingdom of God.

"We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaic glory.

"We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege: let them worship how, where, or what they may.

"We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honouring, and sustaining the law.

"We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to *all men;* indeed, we may say that we follow the admonition of Paul: 'we believe all things, we hope all things;' we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things.

"JOSEPH SMITH."

The above programme, added to some more definite account of man's salvation, as explained to me by Mr. Shearman, will give a fair idea of the foundations of Mormon belief. Grafted on to these are the growth of polygamy and the overweening power of the priesthood, as exhibited in Utah. With the view, therefore, of investigating these matters, I thought a visit to the opposition would be advantageous, and entered the office of the *Mormon Tribune,* and found there the editor, Mr. Shearman, who invited me to enter his inner room, where we held a long and sociable chat, of which I shall give a brief summary as accurately as I can, using the notes which I took down after reach-

ing my hotel. It is however possible that I may commit some slight mistakes, but as he presented me with the manifesto of W. S. Godbe and E. L. T. Harrison, I cannot misrepresent their views seriously.

These men had then entered the Mormon fold in its early years, attracted by its broad invitation "to men of every creed and nation," and by its scheme of universal salvation; Mr. Shearman adding that he himself "had had reason to believe in revelation to a certain extent, and having accepted Mormonism as a reasonable religion, had hoped to find it reasonable throughout," but that this was before any novelties were introduced into their creed, and before the infallibility of Brigham or pretensions of the priesthood had been thought of. They soon found that instead of its "grand universal conception," a "wall of bitterness and hate" was being built up between them and the rest of the world; but by prayer and patient waiting they learned, that though already Mormonism had strayed from its first purpose,—namely, "the gathering of an inspirational people believing in continuous revelation, and out

of whom, with these opportunities for Divine communication, could be developed the grandest and noblest civilization the world had ever seen,"—yet that it was a true Church, and light would again dawn upon it. They learned, in addition, that God had directly called Brigham Young to be His instrument, but that now "his course in building up a despotic priestly rule in the Church, was contrary to the will of the heavens;" and that in time "other channels for communication would be opened to the people." They learned, at the same time, that it was their duty to remain in the Church so long as the presiding priesthood should permit them the privilege; for it might crush them and all their hopes of doing good to the cause of religious liberty at once, were they to give it the faintest excuse. They did therefore wait until Brigham himself cut them off from the Church, as wanting in allegiance, and dangerous as free-thinkers.

It appears that the priesthood have a theory that if any man fails, by jot or tittle, in respect to them, he must have committed some serious crime, and lost the Spirit of

God. With a view to being forearmed, one of these schismatics inquired before he was finally cut off, if they had any crime to accuse him of. They could not name any, but stated that it was obvious he must have lost the Holy Spirit; and that his crime "would come to light in due time," was added by Brigham. Since the excommunication the small party have been entirely estranged; in fact, a few years earlier and their lives would hardly have been safe from the "avenging angel,"—a Utah institution; or, in the words of my tobaconist friend, whom I again visited in the evening, "A few years ago and the Secesh would every man Jack have been killed, and a stranger followed everywhere by spies." Ejected therefore from the Church, these men have set themselves the task of heading a movement which shall combine the best features of the old one, with greater religious and political freedom.

The analysis of their programme is as follows.—Their Church will be called "the Church of Zion." They will hold intact all "ordinances and principles" which the Church they have left derived from "the Gospel;" and will still en-

courage "spiritual gifts" in all their forms of manifestation. The priesthood is to throw aside all pretension to dictatorial power, but is to "recognize the light and truth that is in the souls of all men, and seek only to develop it and guide it to its true end;" while the Church will find a place for all within her bosom, if only "they obey the initiatory ordinances of the Gospel, and lead pure lives," and will guide them up to God. It is to be understood distinctly that the Church was not instituted as a "machine for raising money," and that its funds are the people's property, and as such are to be fully accounted for; and, above all, that the Constitution tithing is to be abolished; while, for the future, a tenth of the interest or profit obtained by labour is to be substituted for the burdensome form of a tenth on the entire results of labour, which fell more heavily on the poor than the rich. This tenth of the profit, moreover, the people shall be "free to consecrate," and what is collected shall be placed in the hands of trustees. The power of the apostles and other quorums will be revived, and the motto of the Church of Zion will be, "Charity

for all." No longer shall those who differ in opinion be cut off from the fold, and the wicked and corrupt will be viewed as "men morally diseased, that simply need to be cured." Invidious distinctions being therefore out of all agreement with the rule of charity laid down, the religious opponent will no longer be contemptuously termed a Gentile; whilst all "prohibitions of classes or creeds commercially or religiously must cease," as opposed to the spirit of the age. Further, the movement will in questions of civil rule recognize the supremacy of the United States' Government, and those laws which it feels to be opposed to religious or civil liberty it will seek by constitutional means to get changed. It will moreover "strongly assert the necessity of the highest appreciation of woman, and of her highest development and culture as the only basis of a high civilization;" and it will strive to "place the practice of plural marriage on the highest grounds. It will only maintain or encourage it so far as it is practiced within the highest conditions of purity, delicacy, and refinement. It will assert that pure affection on both sides can alone

sanctify this or any other kind of marriage. It will therefore oppose all marriage from a cold sense of religious duty, as it will all marrying for the mere "accumulation of families."

On this head I gathered from Mr. Shearman's more special remarks, that he was doubtful of the advantages to be derived in any sense from plural marriage, but that it was permissible if caused by a true affection on both sides. It must however be left to the free will of the individuals concerned; and from the tendency of his remarks I think I might also venture to assert that he did not think family happiness nor the status or mind of woman by any means improved by the system; while the most casual observer cannot fail to see that if the women do not look unhappy, they all of them at least look thoughtful as if some perplexing problem were always before them. Life is moreover with them no sinecure. Hard work and the rearing of children occupy their time, and but little leisure is therefore left for amusement or self-cultivation. A great pressure is, he continued to say, put upon the girls by the priesthood, so that they are found more amenable before

marriage to what they think a religious duty than they are believers in the system after experience. I could however myself give an instance of a Mormon in England, who has no desire either to go to the promised land of Utah or to partake of its additional privileges; but his wife, having been taught to believe it her duty to yield her own wishes for their mutual benefit, constantly with the self-abnegation of her sex urges him to depart for this new Jerusalem.

Now whatever our ignorance of the Mormons as a body may have been, and however severe has been the condemnation of the public from the chief fact that it did know and has gloated over,—namely, that they approved of plural marriage,—it is impossible to withhold a feeling of respect from these men who against great difficulties are trying to reform the principal abuses of the system, and to restrain at any rate its most objectionable feature,—that of polygamy; while the general scheme of their reformed Church is far too comprehensive in its charity, and too ideal to be successful in such a world as ours. It may perhaps cause a formidable schism in Utah, or even supplant the Church of Brigham;

but as a future Church it will never succeed on the principle of universal charity. Does not the history of the world around show us each day that exclusive creeds and party spirit have more attractions? Did not the original Mormon Church profess that its doors also were open to all who "led moral and upright lives, upon their declaration of faith in the Lord Jesus Christ as the Saviour of the world, and in Joseph Smith as an inspired prophet of God"? There were then originally only two limitations to Universalism; but as stated by the leaders of the New Movement, people have of late years been "cut off from the Church, and delivered over to the buffetings of Satan," for sins of opposition to the claims of the priesthood, for refusing tithes, for reading the *Tribune,* and for refusing to buy goods at the co-operative stores, and many other minor offences. Who then could venture to guarantee that the Church of Zion could remain firm to the pure principles of its commencement, as within every Body there are numerous elements of discord fanaticism and ambition?

The following Catechism was submitted to the

people of Utah by the reformers, with the intention of showing what requirements are made by the priesthood as the condition of membership in the old body, or what might logically follow if the doctrine of unconditional obedience be carried to its full extent. All idea of sarcasm is disclaimed by them, though the questions do appear to be fairly pungent. They would not however be worth quoting did they not give us some hints, probably exaggerated, as to the domestic organization of Utah; and there are those who have told me that the origin, not merely of the particular hits at the co-operative stores but of the entire movement, was due to the fact of some of these Secessionists having private stores which were injured by the co-operative system. For myself, after conversing with some of the leaders of the movement, and after reading their manifesto, it would be impossible to think so meanly of them, and I would rather attribute the statement to the spite of the priesthood. But to return to some selections from the Catechism:

"Do you believe Brigham Young to be God's vicegerent upon earth?

"Do you believe his voice and word to be the voice and word of God to this people?

"Will you obey, unquestionably, every requirement of the priesthood?

"Do you believe co-operation, as at present conducted by the priesthood in Utah, to be a Divine institution?

"Do you believe that God sanctions the means adopted to build the Utah Central Railroad?

"Do you buy all your goods through the appointed channel of co-operation?

"Do you believe the New Tabernacle was planned and erected under Divine inspiration?

"Do you believe the Provo woollen factory speculation to be of Divine origin?

"Do you believe the Dixie mission was established by Divine direction?

"Do you pay your tithing?

"Do you pay your fast donations?

"Do you help to support the families of missionaries?

"Are you always on hand to work on kanyon roads?

"Are you always ready to relinquish your own business, sacrifice your own and others' interests, and neglect your family, to respond to any call of the priesthood?

"Do you abstain from tea, coffee, and tobacco?

"Do you confine yourself to two meals a day?

"Do you discard the use of all superfluous table articles,—as knives, forks, spoons, dishes, table cloths, etc.?

"Do you deposit the means thus saved from these luxuries in the Church treasury?

"Do you faithfully deposit in the hands of your bishop all

your weekly, monthly, or yearly income from any and every source?

"Do you wear home-made clothing?

"Do you buy your cloth at the 'President's' factory?

"Do you subscribe for, and read the *Deseret News*, and other Church publications?

"Do you abstain from taking or reading the MORMON TRIBUNE?

In these questions, in addition to points already mentioned, we get a few sharp hits at the exaggeration of the principle of revelation as asserted by Brigham; a cut or two at his desire to make Utah entirely self-supporting; a glance at the mission system by which, the Reformers say, men are forced to take upon them the life of missionaries "being destitute of the spirit of such mission or calling;" a slight sneer at the affected virtue of those who pretend this worlds goods are intended for show and not for enjoyment; and lastly a clue, to a certain extent, to this Catechism.

I now proceed to add, as a supplement to the programme of Joseph Smith already quoted, a brief account, as given by Mr. Shearman, of the Mormon views on the origin and destination of man. The position in the celestial hierarchy of

men after death; of gods; of angels; and of spirits—celestial, terrestrial and telestial, has been fully explained by Mr. Hepworth Dixon. Mr. Shearman's account was as follows.—That other world, of which we at present know so little, is peopled by disembodied spirits, of whom the Founder of the human race was one. Now in order to arrive at the perfection of these spirits, in order to raise them in the scale of salvation to the status of gods and above the negative perfection of angels, it seemed good to Divine Providence that Adam though already immortal should become mortal together with Eve his wife; that thus united in the body they might people this lower world, and provide tabernacles of flesh for the myriads of disembodied spirits already spoken of, and who must perforce pass through this earthly phase and term of probation before arriving at absolute perfection. But there supervened the shock of Adam's transgression and fall, and the consequent degradation of his descendants, from a state though not the highest possible yet one of immortality, to the lot of mortality. Hence arose the necessity of the redemption

of ruined man by our Lord Jesus Christ. As it is the duty of every man to aid in the scheme of salvation, and by marriage to give the yet disembodied spirits the opportunity of winning a higher throne in the long future, the consequence is but natural that the status of the married man in the next world is superior to that of the bachelor; nay further, that more or less honour will accrue to him according to the number of his wives and children, all of whom will belong to him and crown him with honour in the world to come. These now risen and purified spirits,—wedded to all eternity, and not only till "death do them part,"—will be able also in their perfected state to beget spirits, who in their turn will have to pass through this earthly probation.* In or-

* The Mormon view is that the first marriage—that of Adam and Eve—must have been for eternity, inasmuch as they were immortal beings. Though by transgression they lost their immortality, they have been restored by the subsequent Atonement to the same privileges of immortality and conditions of union which they had enjoyed before the Fall. Hence there will be a continuation of "intelligent immortal beings." The statement in the New Testament that in the resurrection people neither marry nor are given in marriage, is explained as follows by Elder Orson Pratt: "These are the words of our Saviour when

der therefore to assist the redemption of any faithful member of the fold who may have been hindered by a too early death, or by some accident other than a defect of will, from doing his duty sufficiently well here on earth to ensure him a place amongst the highest powers in the next world, the method of "sealing" wives for the dead has been adopted; that is to say, a woman is married by proxy to some one already gathered to his fathers, and the proxy for the dead husband may consider her as his own wife in the flesh or not as he please, but if he does have any children by her, they are all put down to the credit side of the spiritual husband's account. It is cheering also to record that the benighted Gentiles are not entirely lost, but capable of benefiting in some degree by the

He was addressing Himself to a very wicked class of people, the Sadducees, a portion of the Jewish nation who rejected Jesus and the counsel of God against their own souls. They had not attained to the blessings and privileges of their fathers, but had apostatized; and Jesus, in speaking to them, says, that in the resurrection they neither marry nor are given in marriage, but are as the angels of God." It must be borne in mind that angels are like monogamists, of a lower order than perfected men or gods, in the Mormon hierarchy.

exertions of the faithful, though their place at the last will be but low in the scale of redemption.

The Mormons have had also a revelation as to the "baptism of the dead." * This also must presumably have reference to their scheme of universal salvation; but as all information on this head has escaped my memory, it is wise only to make the bare statement of facts. The rest of my conversation with Mr. Shearman referred to the present state of Utah and kindred topics. From him I gathered that the general morality of Utah is good; drinking, swearing, and such like vices being little known, though now-a-days they are creeping in gradually, the communication with the outer world being more facile. To the Saints as a body the inducements held out to lead moral and peaceful lives are very strong, while, by adopting a contrary course, everything is to be lost. The children, moreover, are pledged at an early age in public in the tabernacle not to succumb to any sexual indulgencies, but early marriages are encouraged. Criminals find their home in a penitentiary.

* Appendix C.—The "great Vase."

Death is, I was informed, the "nominal punishment" for adultery, but it would appear that the punishment can scarcely be called nominal, inasmuch as my informant proceeded to state that if an injured husband were to shoot the male criminal, no jury would be found in Utah to convict the murderer. It is not difficult to imagine what follows from such a code, and, moreover, in Joseph Smith's "Revelation on Celestial Marriage," it is written in plain words that the "adulterous woman shall be destroyed." The "avenging angel" of Utah could therefore doubtless let out some terrible secrets. Prostitution is checked by a fine of a hundred dollars. This and other fines are not accounted for, but go to the State for general purposes, as does also the tithe of which we have spoken. In addition to the tithe each man has to pay his regular taxes. As to a statement of Brigham's, that "all he saw before him was untold wealth for all," Mr. Shearman did not believe that facts would bear it out, and objected strongly to the former's policy of making Utah entirely self-supporting, and to his blind opposition to the development of the

mineral wealth of the territory, adding that he knew "no place where there was more poverty in wealth;" thus corroborating the words of my Ogden friend as to the "herring and glass of water."

That the present state of Utah financially is bad, and that a dullness in trade oppresses the population, will, on reflection, cause no surprise. The vast amount of labour requisite to cultivate the soil and the expense of irrigation, combined with the isolated position of the Territory, were sufficient causes to prevent Utah from becoming agriculturally great. For her own absolute wants the labour of the Saints could provide a sufficiency. In addition to this, the opening of the mines of California with the consequent tide of people passing from the East; and then quite of late the necessities of the labourers on the new Continental Railroad; the opening of a branch to Utah, and the commencing stream of passengers,—have all to some extent created a demand and supply. But the income derived from these sources has been up to the present time, so to speak, accidental and transient, and has not as yet been sufficiently fostered and en-

couraged to overcome the disadvantages caused by the Mormon principle of isolation, by Brigham's resolution to make Utah entirely self-supporting,* his antipathy to open out the mineral wealth of the country, which would cause a disagreeable influx of Gentile miners, and his attempts at regulating the rate of wages in consequence of the theory of the authorities "That a high rate of wages leads to extravagance and bad habits." Without therefore any great excess of agricultural products beyond her own wants, without any speciality of art or manufacture as a staple export and with an attitude of resistance to all imports, with her minerals groaning underground to see the light, and the people longing for the opening of the channels of labour and a variety of pursuits suited to each man's ability, we cannot wonder that Utah has felt the effects of stagnation and the absence of permanent wealth. But open out the mineral wealth of the country, let the Gentiles enter with their pickaxes and their wants, let the outlay of capital be encouraged, and the money

* Appendix A., Note 2.

of the worldly not be rejected, and then will she find out that though the Mormon has single-handed done much, and overcome alone the first difficulties, yet for her material prosperity an alliance with the world around is more advantageous. Admit this, and the Trans-Continental Railway with its branch to Utah,—at present only an expense to the State,—is there; a ready channel of communication!

The key to the position is not far to seek. When the Territory is overrun with a motley horde of miners and speculators from all parts of the continent, what will the condition of the Saints be? What barriers will be possible between the Saint and the Gentile; where will be the seclusion to which Brigham Young guided his peculiar people when the busy world throngs and bargains on the shores of the hitherto silent Lake; and how will two codes of law be any longer possible; and where will be the authority of Brigham himself and his apostles? He very possibly has elected to undergo the reproach of a deficient political economy for the sake of keeping his sheep within their fold, and for the preservation of the present form of

government; but if such be his method, his sheep may object to be driven longer with blinded eyes. Already has the schism in Utah attracted many converts; amongst them even an apostle, Amasa Lyman, and the power of Brigham has thus received its first shock. The missionaries of other Churches are feeling their way, and the United States' authorities are vigilant in the repression of offences against the laws of the Central Government. Even a Mormon can appeal to the United States' courts if he has been wronged by those of his own establishment; but were he to do so, he would certainly be cut off from his Church root and branch. The Mormon courts have however of late been deprived of much of their jurisdiction by Justice McKean and the representative of the Central power at Utah. The late Governor Shaffer refused to allow the Mormon officers to bring out the militia for its annual muster. A wanton destruction also of the stock in a Gentile liquor store has, according to the *New York Herald*, of November 6th, 1870, been visited severely on the aggressors. The city authorities were the guilty parties, and were fined by the

Federal Court 59,000 dollars, which represented three times the value of the stock. The same paper states that the mines are already attracting crowds, and that contact with the outward world is dispelling fast the clouds of superstition which brooded on Utah. Governor Shaffer has also done much to restrict polygamy. Probably therefore the day is not very far off when the truth of a remark made to me by President G. A. Smith will be apparent: "The United States' Government are very hard on the Mormons; but will be very generous as soon as the Gentiles predominate." The meaning of this was, that Utah is only a Territory under a Governor appointed by the United States; but that as soon as the Gentiles are sufficient in number to outvote the body of saints, Utah will be enrolled among the States, and elect its own Governor. Brigham Young is merely the President chosen by the Mormons to guide their domestic affairs, under the surveillance of the Federal Government.

The night before I left Utah, an old woman at the Salt Lake Hotel came up to me as I was ruminating in the verandah, with the aid of a

cigar, on the possibility of arranging all I had heard, seen, and read on the subject of Mormonism, and asked me if "the people in England did not consider the Mormons to be great beasts (*sic.*)?" Now, as the people in England have been perfectly content, for the most part, with the one choice morsel of polygamy as the sole expression of Mormonism, I knew pretty well that it was to polygamy she referred. The position was unpleasant, for the greatest liar could hardly have the face to say "No;" while it appeared to be the height or depth of ungallantry to assure an elderly and respectable female that she was considered by the public "a beast." Evasion was evidently, under this Hobsonian choice, a virtue. Putting on therefore an ex-cathedrâ air, I told her sententiously that "if her conscience told her that she had done right in adopting Mormonism, and if she still believed in it, she had best not trouble herself with the opinion of every stray person she met." I do not think she was quite satisfied with this effectual bar to her inquiries, but as the poor old creature's conscience was evidently all right, she checked any further expression of curiosity as to my opinion.

On the next day I visited Ogden,—a very uninteresting Mormon village with two very poor hotels: mine was called the "White House," and was kept by a Gentile, who complained very loudly of the enormous tax levied by the Mormon authorities on his bar, and which effectually prevented him from, as the French say, "*faisant sa carrière.*" I forget the figure, but it was very high, and certainly "*il n'y avait pas moyen de réussir.*" He was by the way a German, but his melancholy words and complaints reminded me forcibly of those of a young Parisian post-office official one evening over his "*chope*" of Scotch ale in the *Rue Royale.* The food and accommodation at this hotel were alike miserable, and in my bed room owing to the heat the windows had been taken entirely out of their frames: then a thunderstorm arising I tried to put them in again, but after each attempt the wind blew them over: a bivouac in the open air would therefore have been far pleasanter. The next room was separated from mine by the thinnest possible boarding, through which the flicker of a candle was visible until its occupants got into bed; and

after that, although they must have heard the noise of my windows blowing in, and been conscious that they were overheard, they continued to keep up a ceaseless strain of talk all night long. The chief spokesman announced himself, as far as I could hear, to be "Mr. Jim Maury, chief of the New York Detective Force," and told his adventures by the yard, some of which were amusing; others again let me into some dirty dodges of his trade; the most sensational being the method by which he caught a Baptist minister, who habitually forged money in his house, by visiting him as a friend of some absent son; and by this means he was received into the bosom of the family. Another history in which he seemed to take much pride, was his acquaintance with Seward, and how Seward had expected the head of the Detectives to be "a crabbed old fellow,"—instead, I suppose, of a jovial 'cuss. At any rate I was heartily sick of all of them, and glad when day dawned. After a hasty breakfast, and a terrible run to catch the Eastward-bound train, I left Ogden at 8 a.m., and finally quitted Mormon territory at about mid-day, June 16.

Before however finally concluding these pages, some words are due to Brigham Young himself, —the central figure at present of Mormonism, and to its chief expression,—polygamy. As for the latter, the principal arguments of the Saints in its favour will be found analyzed in Appendix B. They argue that its existence was not merely tolerated under the Old Dispensation, but that it met rather with absolute approval; and further, that there is an entire absence in the New Testament of any condemnation of it. Of the other arguments, some are based upon physical grounds, upon which it would be difficult to enter, others are purely social or economical. Thus the preponderance of females over males,* and the consequent degradation or isolation of thousands who, in a different state of society, might be the happy mothers of children, is naturally made the most of, while it is carefully pointed out that a state of being which causes a man vast additional thought, labour, and responsibility, would hardly be entered upon on mere grounds of animal passion. In one of his

* Appendix B.

discourses * Brigham Young makes the bold statement, that it was in every case for the good of his wives that he had married them. This, putting aside the religious question, brings us to the point where we might probably differ from the Mormons, and until we know more about the society of each Mormon household, any assertion that the status of woman has been benefited, must to us be a mere begging the question. Give, however, to Brigham the credit for his good intention, and grant that many otherwise lonely women have gained thus a place in family life, the question again arises, Has that divided household and shared affection added in any way to their real happiness in this world, or the improvement of their moral being? To judge from our deep English feelings as to the sanctity of family life, and from inquiries and observations made on the spot,—to judge from that look in the women's eyes, that tells of an unsolved problem ever haunting the brain, and from the knowledge that they are overburdened with domestic cares, — our

* Appendix A, Note 2.

answer would be a decided negative; but we should be willing to grant as a general proposition, that Society as at present constituted, does, to a very vast extent, prevent a thorough harmony between religion, morality, and the legitimate cravings of human nature.

A grave question for the future of Utah is arising: namely, the position of the offspring of second or third wives; for it is obvious, whatever may be the domestic code of the saints, that such children are in the eye of the United States' Courts incapable of legal succession. Is it true, as I was informed, that Brigham takes care that his daughters should be first wives? If such be the fact, it is very significant! One other question I regret having forgotten to put during my visit to Utah,—Is a widow allowed to marry again; and if so, with the Mormon views of eternal marriage, whose wife will she be after death? In connexion with the subject of polygamy, President George Smith's rendering of the text, a Bishop shall be "the husband of one wife," may be quoted. Ignoring on the one hand the interpretation which one would think most favourable to the

Mormon views, that a Bishop should be the husband of one wife only, which would by implication render a plurality of wives for the masses allowable and customary; and on the other the most probable interpretation, that should a Bishop lose his wife, it were better for him to remain in the single state the rest of his life, President Smith translates the passage, that a Bishop should be the "husband of one wife *at least*." Let the Revision Committee see to this!

An outline of the arguments for polygamy has now been given; and it has been before mentioned that it is with the Mormons an article of religious faith that a man or a woman unsurrounded by children is an imperfect being. The whole system has therefore been stated, in intention at least, with fairness; and however wicked it may appear to some, or objectionable to others, we think that some hesitation should be shown before any one assumes that the primary object of the entire Mormon policy has been to pander to the baser passions of mankind. Through such a lever alone, we do not believe that Joseph Smith or Brigham Young could

have raised the faith of thousands to a height that has enabled them to endure all things,—hunger, thirst, toil, want, and bitter persecution; to journey half-clothed and bare-footed over trackless arid plains, and through rugged passes, and to plant themselves finally, despite an Indian foe, in the centre of the American continent. Far more reasonable is it to remember the ever-recurring credulity of mankind, whenever the imagination has been worked upon, and to suppose that the mass of Mormons, having once bowed the knee before the revelations of Joseph Smith, do believe in a spiritual side to polygamy; nor should we forget, when we attribute the worst motives to the Prophet in its appointment, that there is another possible one, founded on policy, and not on sensuality: namely, the rapid aggrandizement of his new State. Whether or no the Prophet's revelations imposed upon himself, as he imposed upon others by their means; whether, in a word, he were a wilful impostor or a misguided enthusiast, we will not attempt to conjecture; and will leave our readers to form their own opinion as to whether the mantle of Joseph Smith, which fell on his death

to Brigham Young, has fallen on to the shoulders of one deceived in his turn by a conscientious belief in an inspired mission, or of one wilfully misleading the ignorant and the blind. Though this might be the case, yet a sin so gross as this it is not easy to believe in; and if a systematic course of wilful deception has been the mainspring of his whole conduct, it were indeed difficult to realize the influences by which he has drawn so many thousands to the fold of the peculiar people. No, under whatever delusion he may lie, to accomplish what he has accomplished there must have been faith in his own mission and in his power to carry out his destined work, otherwise that bubble, in which the first symptoms of dissolution are becoming visible, must have burst ere this.

Finally, let us think what Brigham's work has been! At the * worst period of the persecution of the Saints, he arose as a deliverer in Israel. He has been the Moses or Mohammed of the new faith, the lawgiver to the people,

* Appendix C.

the architect of their social system, and the centre of their faith. They had gathered from all lands, from the east and from the west, from the north and from the south; but had found no city to dwell in. He was the means of leading them when hungry and thirsty, with their souls fainting within them, unto a city of habitation. Their guide across the desert, he has, in so far at least as the mind and hand of man can claim the credit, caused the barren valley to blossom into flower, and has brought watersprings out of a dry ground. In that wilderness he has been enabled to provide the needy with raiment, and food for the hungry. There the wanderers sow their fields, and plant their vineyards, and live upon the fruits of increase. Full of energy, their lawgiver has organized an entire State, civil and political; his emissaries may be found in all countries, giving their glowing pictures of the promised land: where the United States has failed to reconcile the bitter Indian foe, he has by kindness and judgment succeeded; and at one time, firm in his faith and in the resources of the chosen people, he dared even to send the Mormon

army to hold the passes of the territory of Deseret against the Federal troops.

A man of homely appearance, of homely speech,* with capacity and will to labour, though he may not perhaps have proved himself to be a far-sighted political economist or a legislator of comprehensive grasp, yet long after he dies, and when the faith of Mormon has already grown wan and ghost-like in the far distance, will the greatest result of his life be ever more and more apparent. My readers will wonder what I mean. I mean that Eastern and Western America gave each other the right hand of fellowship in the territory of Deseret on the day when the rails of the rival companies met at Ogden; and that United America will owe a debt of gratitude to the first hardy pioneers through the desert who, pitching their tents on the shores of the great Salt Lake, formed a nucleus for a future stream of immigration; and for the result—little foreseen or approved by himself—of the life's mission of the Mormon Prophet, Priest, and King,—Brigham Young.

* Sermons, etc. Appendices A. and B.

PART III.

Appendix.

PART III.

APPENDIX.

APPENDIX A.

NOTES I. and II.

Analysis of remarks delivered by President Brigham Young in the new Tabernacle at the Conference, May 5th and 6th, 1870, *and reported by the* "DESERET NEWS." *The quotations are verbatim even to the stopping.*

NOTE I.

MAY 5. This discourse is principally directed to the maintenance of better order in the Tabernacle. The speaker requests the "sisters to keep their babies at home, in the care of good nurses;" appeals to the congregation to avoid "shuffling of feet or whispering;" remarks that "the door-keepers and policemen often make more disturbance in a congregation than the people do," and recommends them, if obliged to walk much around the building, to wear India-rubber over-

shoes. He then proceeds to the following remarks, which certainly bear out, to some extent, my own observations as to the want of reverence sometimes displayed by the Saints in their house of worship. "There is another subject I wish to refer to. Last Sabbath this front gallery, the gentleman's gallery, was very full. After meeting was dismissed I took a walk through it, and to see the floor that had been occupied by those professing to be gentlemen, and I do not know but brethren, you might have supposed that cattle had been there rolling and standing round, for here and there were great quids of tobacco, and places one or two feet square smeared with tobacco juice. I want to say to the door-keepers, that when you see gentlemen who cannot omit chewing and spitting while in this house, request them to leave; and if such persons refuse to leave, and continue their spitting, just take them and lead them out carefully and kindly. We do not want to have the house thus defiled. It is an imposition for gentlemen to spit tobacco juice around, or to leave their quids of tobacco on the floor: they dirty the house, and if a lady happen to besmear the bottom of her dress, which can hardly be avoided, it is highly offensive. We therefore request all gentlemen attending Conference to omit tobacco chewing while here. To the Elders of Israel who cannot and will not keep the Word of Wisdom, I say, omit tobacco chewing while here."

NOTE II.

MAY 6. This is an appeal to the Saints, and more especially to the ladies, to oppose the introduction of foolish fashions and customs. The President commences by stating that the Latter-Day Saints differ from the Gentiles in so far that it is not fashionable amongst the former to take the name of the Deity in vain, to gamble, or to drink habitually intoxicating liquors. But he proceeds to say there is "one thing we are too much guilty of, and that is, evil speaking of our neighbours: bearing false-witness against them;" and mentions regretfully the growing inclination to follow the fashion of the outside world, as follows: "My discourse will have to be brief, and I am going to ask my sisters in particular to stop following these foolish fashions, and to introduce fashions of their own. This is the place and this is the time to make known the Word of the Lord to the people. It is vain and foolish, it does not evince godliness, and is inconsistent with the spirit of a saint, to follow after the fashions of the world. I wish to impress these remarks especially on the minds of my young sisters,—the daughters of the Elders of Israel. Not but what our wives as well as daughters follow many fashions that are uncommonly foolish and vain. What do you say? 'Shall we introduce a fashion of our own, and what shall it be?' Do you want us to answer, and tell you how to make your bonnets? Let me say to

you, that in the works of God you see an eternal variety, consequently we do not ask the people to become Quakers, and all the men wear wide-brimmed hats, and the ladies wear drab or cream-coloured silk bonnets, projecting in the front perhaps six or seven inches, rounded on the corners, with a cape behind. This is Quakerism, that is so far as head-dresses are concerned, for ladies and gentlemen. But while we do not ask this, we do ask the sisters to make their bonnets so as to shelter themselves from the storm and from the rays of the sun. I have heard a saying, that 'three straws and a ribbon would make a head-dress for a fashionable lady.' This was a year or two ago; and the same varying, fantastic, foolish notions prevail with regard to other portions of a lady's habiliments, as much as with her head-dress. A few years ago it took about sixteen yards of common-width cloth to make a dress for a lady, for she wanted two or three yards to drag in the streets, to be smeared by every nuisance she walked over. Now I suppose they make their dresses out of five yards and a half, and then have abundance left for an apron. They put me now strongly in mind of the ladies I used to see in Canada some years ago, who made their dresses out of two breadths of tow and linen, and when they were in meeting they were all the time busy pulling them down, for they would draw up. The young ladies look now as if they needed somebody to walk after them to keep pulling down their dresses.

"How foolish and unwise this is, and how contrary to the spirit of the Gospel that we have embraced! This Gospel is full of good sense, judgment, discretion, and intelligence. Does this look intelligent? Suppose the ladies continue the fashion of shortening their dresses, how long will it be before three-quarters of a yard will be enough for them? You may say that such extravagant comparisons are ridiculous. I say, no more than your dresses and many of your habits and fashions now, only they may be a little exaggerated, that is all. Anything is ridiculous, more or less, that is not comely. I do beseech my sisters to stop their foolishness, and to go to work and make their own head-dresses; if they will, they will be blessed. Do you say, 'How shall we be blessed?' I will tell you: by introducing a spirit of industry into your families, and a spirit of contentment into your hearts, which will give you an interest in your domestic cares and affairs that you have not hitherto enjoyed. Dr. Young says that

'Life's cares are comforts;'

and they who take an interest in and try to promote their individual welfare, that of their neighbours, or of the human family, will find a pleasure such as is derived from few other sources. They derive delight and pleasure from it, and are filled with peace. But when the eyes of people are like the fool's eye—wandering to the ends of the earth, continually wishing,

longing for, and desiring that which they have not got, —they are never happy. If we will take the course I have indicated, we shall be benefited in our spirits, and shall have more of the Spirit of the Lord.

"I wish to say to you, and you may read it in the Bible if you wish, that he who has the love of the world within him hath not the love of the Father. They who love the things of this world are destitute of the love of the Gospel of the Son of God. This is my Scripture: they who long and lust after the fashions of the world, are destitute of the Spirit of God."

. . . . . .

"But no matter what the name nor what the fashion, if we do not lust after the wicked world. And when you buy yourselves dresses do not purchase one for six or eight dollars, and then want about twenty more for trimmings? What is the use of it? I asked some of my wives the other evening, 'What is the use of all this velvet ribbon,—perhaps ten, fifteen, twenty, or thirty yards on a linsey dress?' Said I, 'What is the use of it? Does it do any good?' I was asked, very spiritedly and promptly, in return, 'What good do those buttons do on the back of your coat?' Said I, 'How many have I got?' and turning round I showed that there were none there."

. . . . . .

"I do not say all of you adopt some particular fashion, and stick to that alone. That is not the

question; the question is, Will we stop wearing those which are useless and needless? If we will we can have scores of thousands annually to bestow upon the poor, to rear temples, to build tabernacles and school-houses, to endow schools, to educate our children, and to aid every charitable institution, and every other purpose that will advance the kingdom of God on the earth.

"This would be wisdom in us. What do we think about it? What do you say, young ladies—I mean all of you this side of a hundred years old—will you stop following the foolish fashions of the world, and begin to act like people possessing moral courage and good natural sense? If this is your mind, brethren and sisters, I ask you, young and old, to make it manifest, as I do, by raising your right hand. (A sea of hands was immediatly raised.) Some, no doubt, feel ready to say, 'Why, brother Brigham, do not you know that your family is the most fashionable in the city?' No, I do not; but I am sure that my wives and children, in their fashions and gew-gaws, cannot beat some of my neighbours. I will tell you what I have said to my wives and children, shall I? Shall I expose what I say to them on these points? Yes, I will. I have said to my wives, 'If you will not stop these foolish fashions and customs, I will give you a bill if you want it.' That is what I have said, and that is what I think. 'Well, but you would not part with your wives? Yes,

indeed I would. I am not bound to wife or child, to house or farm, or anything else on the face of the earth, but the Gospel of the Son of God. I have enlisted all in this cause, and in it is my heart, and here is my treasure. Some may say, 'Why really, brother Brigham, you almost worship your family; you think a great deal of your wives.' Yes, I do; but, from my youth up, I never had but one object in taking a wife, and that was to do her good. The first one I had was the poorest girl I could find in the town; and my object with the second, and third, and so on to the last one, was to save them. You say, 'Do I humour them?' Yes I do, and perhaps too much.

"Now, my brethren and sisters, a few words more. We have been striving for some time to get the people to observe the word of Wisdom. But why do they not observe it? Why will they cling to those habits that are inimical to life and health? 'Well,' says a sister, I cannot leave off my tea: I must have a cup of tea every morning, I feel so sick.' I say then, go to bed, and there lie until you are better. 'Oh, but it will kill me if I quit it.' Then die, and die in the faith, instead of living and breaking the requests of heaven. That is my mind about the sisters dying for the want of tea. With regard to drinking liquor, I am happy to say that we are improving. But there are some of our elders who still drink a little liquor occasionally, I think, and use a little tobacco. They feel as though

they would die without it, but I say they will die with it, and they will die transgressing the revelations and commands of heaven, and the wishes of our heavenly Father, who has said hot drinks are not good."

NOTE III.

As I have in the text quoted largely from the opinions of those who are in opposition to Brigham Young, it is but fair to let him speak for himself. I subjoin therefore an entire specimen of one of his homely sermons, delivered in the Tabernacle on Sunday, May 29, 1870, *on the occasion of the visit of the Boston Excursionists to Utah, and reported in the* "DESERET NEWS." *It contains several allusions to subjects mentioned in the text.*

"If I can have your attention I will talk to you a few minutes. Speaking as much as I have in public makes me feel most forcibly that I have both stomach and lungs, hence I would like to have stillness in the house. I see some sisters withdrawing in consequence of their children not being quiet; I am very much obliged to them, and trust that others will do likewise, if they cannot keep their children still.

"I am not in the habit of making many apologies, nor very many preliminaries, when I speak to a congregation. Sometimes I feel to say a few words

that might be called apologetic in rising to address a congregation, having that timidity which most men feel on such occasions. I have seen few public speakers in my life who were capable of rising and speaking directly upon a subject, unless it had been studied or perhaps written beforehand. To speak extempore, on the impulse of the moment, without reflection, requires considerable steadiness of the nerve. This is a matter that I have reflected upon a good deal, for in my experience I have learned there is a modest timidity in the feelings of almost all persons I ever saw when called upon to speak to their fellow-beings. This is frequently the case in private circles as well as before the public. I think I understand the reason of it: it is a matter which I have studied. I find myself here on this earth, in the midst of intelligence. I ask myself and Wisdom, Where has this intelligence come from. Who has produced and brought into existence, I will say, this intelligent congregation assembled here this afternoon? We are here, but whence have we come? Where did we belong before coming here? Have we dropped accidentally from some of the planets on to this earth, without order, law, or rule? Perhaps some, in their reflections, have come to this conclusion, and think that is all that is known in relation to this matter. I inquire, Where is this intelligence which I see, more or less, in every being, and before which I shrink when attempting to address a congregation? I ask the

question of my friends, my brethren, and of every man that lives,—Suppose that you, through duty, are called to speak to a private family, to a small congregation, or even to children in a Sunday-school, do you not feel this same timidity? Where is the man who can rise to address children without feeling this same modesty? I have seen a very few in my life who could rise before a congregation, in a prayer meeting, or go on the stage of a theatre, or anywhere else, and speak with perfect ease and confidence. I think they have great reason to be thankful for their self-confidence; but where they obtained it, or whether it is inherent; whether they are destitute of real refinement, or have a surplus of it, it is not for me to say. I know that I do not possess this faculty. When I speak to a congregation, I know that I am speaking to the intelligence that is from above. This intelligence that is within you and me is from Heaven. In gazing upon the intelligence reflected in the countenances of my fellow-beings, I gaze upon the image of Him whom I worship,—the God I serve. I see His image and a certain amount of His intelligence there. I feel it within myself. My nature shrinks at the divinity we see in others. This is the cause of that timidity, to which I have referred, which I experience when rising to address a congregation.

I rise with pleasure this afternoon to speak to my friends, brethren and sisters, and to the strangers who are here; and I will take the liberty of looking at my

people,—my brethren and sisters, as they are. I look at others as they are, and we will look at each other as we are. We will chat a little together, and I will give both saints and strangers a few of my views. First to the Saints, I will say that you and I have professed to believe in God who reigns in the heavens, who formed the earth and the planets. No matter whether He rules the celestial, terrestrial or telestial, you and I have professed to believe in that Supreme Being who has set this machine in motion. He governs by law. He has reduced His offspring, His legitimate offspring, to all the sin, darkness, death, and misery that we find on this earth; He has also provided means and, in connection with the attributes He has implanted within us, has instituted ordinances which, if we will receive and improve upon, will enable us to return back into His presence. I say to the Latter-Day Saints,—Live your religion! Live so that the Spirit of the Lord will dwell within you, that you may know for a surety and certainty that God lives. For me to tell you that there is a God in heaven, that Jesus Christ is the Saviour of the world; for me to tell you that Jesus will give His holy Spirit to them that believe on Him, and obey His gospel, would be fruitless to you unless you obey His requirements. I know that the Latter-Day Saints are looked upon by the world as dupes,—as a low, degraded, imbecile race, and that we are so unwise and short sighted, so vain and foolish, that through the great amount of enthusiam

within us, we have embraced an error, and have been duped by Joseph Smith. You who have obeyed the principles he preached, know whether you are deceived or not. I know for myself and you know for yourselves.

Now let me ask you, if you trust to my faith, to my words and teachings, counsel and advice, and do not seek after the Lord to have His Spirit to guide and direct you, can I not deceive you, can I not lead you into error? Look at this and see to what mischief it would lead, and what an amount of evil could be done to a people, if they did not live so that the Spirit of the Lord would dwell with them, that they might know these things for themselves. It is my request, my prayer, exhortation, faith, wish, and earnest desire that the Latter-Day Saints will live their religion, and that they will teach their children all things pertaining to God and godliness, that they may grow up into Christ, their living Head.

I would ask of my friends, or foes, no matter which, —I mean those who do not believe as I do, those who look upon us as a set of fanatics,—I would ask a few questions of the world, of mankind, of the greatest philosophers, of the greatest genius, and of the men of the most profound knowledge on the face of the earth: Can you tell me where you get your knowledge? Say some 'The schoolmaster taught me thus and so; my mother taught me thus and so; or I have learned it from books.' Can you tell me the origin of this knowledge? Can you direct me where I can go and get the same knowledge?

Was this inherent in you? Was it developed without any nourishment or instruction? without the life and intelligence which came from the vision of the mind? Ask the mechanic, Who influenced you to bring forth this and that improvement in mechanism? Who in-influenced Professor Morse to believe that he could stretch a wire round this building or any other, and then, by applying a battery at one end of the wire, that he could receive an answer at the other? Who taught Robert Fulton that he could apply steam so as to propel a vessel? Did his mother, his schoolmaster, or his preacher tell him this? No: he would have spurned the idea.

Now, all this is in my remembrance. I lived near by those who assisted Mr. Fulton in building his steamboat. He could not be dissuaded, by any means, to desist from his operations. I ask what was it that influenced the mind of Fulton in this direction? It was that invisible influence or intelligence that comes from our Creator, day by day, and night by night, in dreams and visions of the mind. "I see it, I know it" said he. I recollect him telling some of our neighbours, who assisted him in building the first steam vessel that ever was built, "I know that I can apply steam so as to propel this vessel from here to New York. I know it just as well as I live." I recollect a Mr. Curtis, a carriage maker, who lived in the State of New York: said he, "I have a little property, and I will spend all I have to

assist Mr. Fulton to put his project into successful operation; for I have faith in it."

This is a question which I would like the scientific and philosophic world to answer,—Where do you get your knowledge from? I can answer the question: they get it from that Supreme Being, a portion of whose intelligence is in each and every one. They have it not independently; it was not there until put there. They have the foundation, and they can improve and add knowledge to knowledge, wisdom to wisdom, light to light, and intelligence to intelligence. This power to increase in wisdom and intelligence, so that we can know things for ourselves, is within every one of us.

Now I ask the wise,—Where did you get your wisdom? Was it taught you? Yes, I say it was taught you. By your professors in college? No, it was taught you by the influence of the Spirit that is in man, and the inspiration of the Spirit of God giveth it understanding, and every creature can thus add intelligence to intelligence. We all know that if we learn one page of a book to-day, we can learn another to-morrow, and yet retain that which we learned previously; and so we can go on step by step, from day to day, improving the faculties with which God has endowed us, until we are filled with the knowledge of God.

The "Mormons" believe all this. I ask strangers and the philosophers of the world, is there any harm in it? Is it any harm for you and me to exercise faith in God?

We have faith, we live by faith; we came to these mountains by faith. We came here, I often say, though to the ears of some the expression may sound rather rude, naked and barefoot; and comparatively this is true. Is that a fact? It is. Shall I explain this? I will in part; and I will commence by satisfying the curiosity of almost everybody that comes here, or with whom our elders converse when away. A great many men and women have an irrepressible curiosity to know how many wives President Young has. I am now going to gratify that curiosity by saying, Ladies and gentlemen, I have sixteen wives. If I have any more hereafter, it will be my good luck and the blessing of God. "How many children have you, President Young?" I have forty-nine living children, and I hope to have a great many more. Now put that down. I impart this information to gratify the curiosity of the curious.

"President Young, did you come here naked and barefoot?" I will say, Very nearly so. "How many of your wives had shoes to their feet, after leaving every thing you had in the State of Illinois?" I do not think that more than one or two of my wives had shoes to their feet when we came here. We bought buckskins of the Indians and made mocassins of them. "How many of these elders had whole pantaloons when they reached here?" I do not believe that a dozen of them had. They had worked in the dead of winter ferrying the people across the river until they had nothing,

and they came here naked and barefoot, — that is, comparatively.

We had to have faith to come here. When we met Mr. Bridger on the Big Sandy River, said he, "Mr. Young, I would give a thousand dollars if I knew an ear of corn could be ripened in the Great Basin." Said I, Wait eighteen months, and I will show you many of them. "Did I say this from knowledge?" No, it was my faith; but we had not the least encouragement to believe—from natural reasoning and all that we could learn of this country, of its sterility, its cold and frost,—to believe that we could ever raise anything. But we travelled on, breaking the road through the mountains and building bridges, until we arrived here, and then we did everything we could to sustain ourselves. We had faith that we could raise grain: was there any harm in this? Not at all. If we had not had faith, what would have become of us? We would have gone down in unbelief, have closed up every resource for our sustenance, and should never have raised anything. I ask the whole world, is there any harm in having faith in God? Have you faith? Ask Mr. Pullman if he had faith that he could build a car more convenient than any the travelling community enjoyed before, and he will say that he had faith that he could build cars in which ladies and gentlemen might travel through the country with all the ease and comfort they could desire; and he showed his faith by his works, as we read of the

ancient worthies doing. You know James says, "Show me your faith without works, and I will show you my faith by my works." Mr. Pullman and others can show their faith by their works. We show our faith by our works. Is there any harm in this? I ask the whole Christian world, is there any harm in believing in God, in a supreme power and influence?

The Christian world believe in God; but they say He has no body. Christianity does not teach any such thing. "God has no parts, and He is without passions," say the Christian world. I do not read the Scriptures aright if this is the fact. I read that God loves, that God hates. I read that His eyes are over the works of His hands; that His arm is stretched out to save His people; that His footsteps are seen among the nations of the earth. If He has no feet, He certainly can make no impression; if he has no hands or arms He cannot reach down to save His people. I read that the Lord's ears are open to the petitions of His people; but if He have no ears, how can He hear? This is the way that I read the Bible, and I ask is there any harm in reading and understanding it thus? There are a great many infidels now, who were formerly among our Christian friends and brethren, who are ignoring the Bible in their public schools. I do not. Is there anything in the Bible that should not be read by the scholars in schools? If there be, leave out such parts, or rather replace the language there used, with phraseology more in accordance

with modern usage, so that the principles contained in the Bible may be taught in your catechisms or other books. I know there is some plain talk in the Bible, plainer than I heard this morning. But that plain talk was the custom of the ancients. The mere phraseology there used is not of much consequence; it is the true principle which that book teaches which renders it so valuable. If any of you, ladies and gentlemen, were to step on to a steamboat and cross over to Liverpool, you will hear language and see customs that you never heard or saw in Yankee land. It is the same with regard to the Bible, the phraseology is that which was customary centuries ago; but no matter what the language is, that is merely custom. But I will say that the doctrine taught in the Old and New Testaments concerning the will of God towards His children here on the earth; the history of what He has done for their salvation; the ordinances which He has instituted for their redemption; the gift of His Son and His atonement,—all these are true, and we, the Latter-Day Saints, believe in them.

Some, in their curiosity, will say, "But, you Mormons have another Bible! Do you believe in the Old and New Testaments?" I answer, we do believe in the Old and New Testaments, and we have also another book, called the Book of Mormon. "What are the doctrines of the Book of Mormon?" The same as those of the Bible. "What is the utility of this book—the Book of Mormon? Has it been of any use whatever to the people

anywhere?" Oh, yes. "Where and when?" I will refer to one of the sayings of Jesus recorded in the New Testament. Just before His crucifixion, He said to His disciples, "Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." After His crucifixion He came to this continent, chose twelve Apostles from among the people, and sent them forth to preach His Gospel. He also did many mighty miracles. He was seen to come from heaven down into the midst of the people. He organized His Church amongst them, healed the sick, and left His Church and Gospel in their midst. I am sorry to say that we see the descendants of this very people now in a very low and degraded state: I refer to the aborigines, or native Indians of this continent. But this is in consequence of their apostacy and turning from God. The aborigines of this country are the descendants of this very people whom Jesus visited, to whom He delivered His Gospel, and among whom He organized His Church. They were obedient for over three hundred years, and served God with an undivided heart; after which they began to apostatise. For three hundred years the people on the continent of North and South America were benefited by the work of the Saviour in organizing His Church, and revealing every principle and ordinance calculated to assist them back into the presence of God. Is not that good?

"What good does it do you, Latter-Day Saints?" It proves that the Bible is true? What do the infidel world say about the Bible? They say that the Bible is nothing better than last year's almanack; it is nothing but a fable and priestcraft, and it is good for nothing. The Book of Mormon, however, declares that the Bible is true, and it proves it; and the two prove each other true. The Old and New Testaments are the stick of Judah. You recollect that the tribe of Judah tarried in Jerusalem, and the Lord blessed Judah; and the result was the writings of the Old and New Testaments. But where is the stick of Joseph? "Can you tell where it is?" Yes. It was the children of Joseph who came across the waters to this continent, and this land was filled with people, and the Book of Mormon or the stick of Joseph contains their writings, and they are in the hands of Ephraim. Where are the Ephraimites? They are mixed through all the nations of the earth. God is calling upon them to gather out, and He is uniting them, and they are giving the Gospel to the whole world. Is there any harm or any false doctrine in that? A great many say there is. If there is, it is all in the Bible.

When I first commenced to preach to the people, nearly forty years ago, to believe the Bible was the great requisite, I have heard some make the broad assertion that every word within the lids of the Bible was the Word of God. I have said to them, "You have never read the Bible, have you?" "Oh, yes, and I

believe every word in it is the Word of God." Well, I believe that the Bible contains the Word of God, and the words of good men, and the words of bad men; the words of good angels, and the words of bad angels, and the words of the devil; and also the words uttered by the ass when he rebuked the prophet in his madness. I believe the words of the Bible are just what they are; but aside from that, I believe the doctrines concerning salvation contained in that book are true, and that their observance will elevate any people, nation, or family that dwells on the face of the earth. The doctrines contained in the Bible will lift to a superior condition all who observe them; they will impart to them knowledge, wisdom, charity, fill them with compassion, and cause them to feel after the wants of those who are in distress, or in painful or degraded circumstances. They who observe the precepts contained in the Scriptures will be just and true, and virtuous and peaceable at home and abroad. Follow out the doctrines of the Bible, and men will make splendid husbands, women excellent wives, and children will be obedient; they will make families happy, and the nations wealthy and happy, and lifted up above the things of this life. Can any see any harm in all this? "Oh, but you Mormons are such a strange people. It is true that we have found things in Utah different from what we expected; but still you people are so strange!" Why, what did you expect? Did you expect to see men and women with fins like

fishes? We are right from your country—from England, France, Germany, Massachusetts, Maine, New Hampshire, Vermont, New York, from the South, from every State in the Union,—what did you expect to see? We lived with you, went to school and to meeting with you; but still the saying is, "Oh, the Mormons are a strange people!" It is true that we are; but in what does our peculiarity consist? We do not believe in litigation, quarrelling, or in having contention with each other. We take the low and degraded, and lift them up. If it would be any satisfaction to any man in the world to know what advantages President Young has had, I will say that I used to have the privilege of cutting down the hemlock, beech and maple trees, with my father and my brothers; and then rolling them together, burning the logs, splitting the rails, and fencing the little fields. I wonder if any of you ever did this. You who came from England, or from the rich prairies of Illinois or Missouri, never did. Well, this was my education. "Did you not go to school?" Yes. I went eleven days: that was the extent of my schooling.

Now, if we can take the low and degraded, and elevate them in their feelings, language, and manners; if we can impart to them the sciences that are in the world, teach them all that books contain, and in addition to all this, teach them principles that are eternal and calculated to make them a beautiful community, lovely in their appearance, intelligent in every sense of the word, would

you not say that our system is praiseworthy, and possesses great merit? Well, this is all in that book called the Bible, and the faithful observance of the principles taught in that book will do this for any family or nation on the earth.

We are not anxious to obtain gold: if we can obtain it by raising potatoes and wheat, all right. "Can't you make yourselves rich by speculating?" We do not wish to. "Can't you make yourselves rich by going to the gold mines?" We are right in the midst of them. "Why don't you dig the gold from the earth?" Because it demoralizes any community or nation on the earth to give them gold and silver to their hearts' content; it will ruin any nation. But give them iron and coal, good hard work, plenty to eat, good schools and good doctrine, and it will make them a healthy, wealthy, and a happy people.

This is the great mystery with regard to the Latter-Day Saints. We have got a code of laws that the Lord Almighty has left on record in the book called the Old and New Testaments. The same code is contained in the Book of Mormon, also in another book we have, called the Book of Doctrine and Covenants. These doctrines are taught in all these books, and taught alike.

Now, then, does the voice of the Lord, as heard from the heavens, ever teach men and women to do wrong? Never. You see a man or woman, in any community,

no matter where they are, or who they are, that is inclined to do a wrong act to themselves or anybody else, and they profess to do that under a religious influence, and you may know that their ideas of religion are false. Ladies and gentlemen, write that down. His religion is false who does not have love to God and to his fellow-creatures; who does not cherish holiness of heart, purity of life, and sanctification, that he may be prepared to enter again into the presence of the Father and the Son.

The question was asked a great many times of Joseph Smith, by gentlemen who came to see him and his people, "How is it that you can control your people so easily? It appears that they do nothing but what you say: how is it that you can govern them so easily?" Said he, "I do not govern them all. The Lord has revealed certain principles from the heavens by which we are to live in these latter days. The time is drawing near when the Lord is going to gather out His people from the wicked, and He is going to cut short His work in righteousness, and the principles which He has revealed I have taught to the people, and they are trying to live according to them, and they control themselves."

Gentlemen, this is the great secret now in controlling this people. It is thought that I control them; but it is not so. It is as much as I can do to control myself, and to keep myself straight, and teach the people the

principles by which they should live. Do all do it? No: and the consequence is that we see wickedness in the land. Men do very wrong: who is guilty? The Lord? No. The religion we have embraced? No. The counsel we have given? No. I have had the question asked me, in the days of Joseph, "Mr. Young, I suppose that you would obey Joseph Smith, let him tell you to do what he might?" "Well, I think I would." "Suppose that he should tell you to kill your neighbour or to steal, or to do this, that, or the other that is wrong, would you do it?" I would reply, "Wait till I am told. I have never yet been told from heaven, by Joseph Smith, the Old or the New Testament, the Book of Mormon or the Book of Doctrine and Covenants, to do a wrong thing; and I will wait until I am, before I say what I would do,—that is time enough."

"Well, have you not committed wrong?" I may have committed a great many wrongs for want of judgment or wisdom,—a little here and a little there. "But have you not done great wrongs?" I have not. I know what is in the hearts of almost every person who comes to this city. It is hurled throughout the length and breadth of our country like lightning, that Brigham Young and the "Mormons" are guilty of doing this, that, and the other,—I need not reiterate. And it is often asked, "Have not you Mormons been guilty of this or that crime or evil?" I answer, No:

ladies and gentlemen, we have not. It is the wicked who do these crimes; it is men who will go to hell; and then they try to palm them off on the just and righteous. You can imagine what you please of the stories you have read about the people of Utah from the pens of every lying scribbler who has been here. Imagine what you please; but write this down, publish it in your little paper (the *Trans Continental*), that a Saint will never do wrong if he knows it. If a man will do a wrong thing wilfully, he is not a Saint. When you hear of Brigham Young and of his brethren who are in the faith of the Holy Gospel doing this wrong and that wrong, wait until you find out the truth before you publish it to the world.

We have been asked a good many times, "Why do you not publish the truth in regard to these lies which are circulated about you?" We might do this if we owned all the papers published in Christendom. Who will publish a letter from me or my brethren? Who will publish the truth from us? If it gets into one paper, it is slipped under the counter or somewhere else; but it never gets into a second. They will send forth lies concerning us very readily. The old adage is that a lie will creep through the keyhole and go a thousand miles while truth is getting out of doors; and our experience has proved this. We have not the influence and power necessary to refute the falsehoods circulated about us. We depend on God, who sits in

the heavens. Our trust is in Him who created the heavens, who formed the earth, and who has brought forth His children on the earth, and who has given the intelligence which they possess. He has given them the privilege of choosing for themselves, whether it be good or evil; but the result of our choice is still in His hand. All His children have the right of making a path for themselves, of walking to the right or to the left, of telling the truth or that which is not true. This right God has given to all people who dwell on the earth, and they can legislate and act as they please; but God holds them in His hands, and He will bring forth the results to His glory, and for the benefit of those who love and serve Him, and He will make the wrath of men to praise Him. All of us are in the hands of that God. We are all His children; we are His sons and daughters naturally, and by the principles of eternal life; we are brethren and sisters. What is it that makes the distinctions we see in the classes of the children of men? We see the low and the degraded, like the aborigines of our country; what is the cause of their being in their present condition? It is because of the rejection by their fathers of the Gospel of the Son of God. The Gospel brings intelligence, happiness, and glory to all who obey it and live according to its precepts. It will give them intelligence that comes from God. Their minds will be open, so as to understand things as they are; they will rejoice in being

blessed themselves, and in blessing their fellow-beings, and in being prepared to re-enter the presence of the Father and the Son. This will be their delight. Is this so? It is.

I was very much gratified a day or two ago with a little circumstance that transpired while a company of ladies and gentlemen were visiting me. We were talking over some circumstances relating to our coming to the valleys, and our hardships after we got here. I said it was faith in the Lord Jesus Christ that enabled us to endure. A lady present said, "That is right: I believe in exercising faith in Him. Have faith in God, for God will bless all who have faith in Him, no matter who they are nor by whom called. If you have faith in God, and live according to the light you have, God will lead you to glory."

I delight to hear a person give an intimation of their having faith in God,—to hear it said, "I believe in Jesus Christ. I believe in His crucifixion and atonement, and in His ordinances." These ordinances we are trying to live, that we may glorify God, and prepare ourselves to build up His Zion on the earth, that the world may be filled with peace, knowledge, and joy.

God help us to do so!

APPENDIX B.

Polygamy. The Mormon point of view analyzed from three sermons on "Celestial Marriage," delivered by Elder Orson Pratt, President George A. Smith, and Elder George Q. Cannon, in the Tabernacle, Salt Lake City, October 7th, 8th, 9th, 1869, *respectively.*

OLD TESTAMENT. This does not merely mention polygamy as a fact, but sanctions it.

(1) God "approbated Abraham in taking to himself more wives than one."

(2) The promise to Abraham, "In blessing I will bless thee," etc., is to be taken as including the principle of polygamy.

(3) The wives of Jacob are nowhere called concubines, but wives, and a peculiar blessing rested upon the descendants of Rachel, the second wife.

(4) Rachel's prayer to God for posterity would not have been heard had she been living in adultery.

(5) The wives of Saul were given to David; and Solomon, his child by Bathsheba, so far from being considered a bastard, and "cut off to the tenth generation," was set upon the throne of his father; whereas Bathsheba's child, begotten before legal marriage by David, was cut off by death.

(6) By the dispensation of Moses, if a man hated one wife and loved the other, the child of the hated woman was in no wise to lose his share of the legal succession. Thus not only were the two wives, but their posterity also approved of.

(7) If a man were obliged to raise up seed for his deceased brother, it is obvious that the connexion must sometimes have been a polygamic one.

(8) Why have not the Prophets denounced polygamy in the list of crimes for which they threaten the outpouring of God's wrath?

(9) Now what reason have we to suppose that this old patriarchal institution has been abrogated by the new dispensation, for the Scriptures inform us that God changes not; that he is the same yesterday, to-day, and for ever?

NEW TESTAMENT.

(1) If polygamy is included in the catalogue of crimes mentioned by our Saviour, why is it not mentioned specially?

(2) Does He not say, "Think not I am come to destroy the Law or the Prophets," etc.?

(3) Would not St. John the Baptist, who rebuked even a king on his throne for adultery, have denounced a crime so habitual, if it were a crime?

(4) Do we find in the writings of St. John the Evangelist anything against a plurality of wives?—No: not a syllable.

(5) Romans vii. 2, 3, is sometimes quoted by "opposers of Celestial Marriage" to prove that a plurality of wives is wrong; but when we read the passage it shows that a plurality of *husbands* is wrong."

(6) From whom did our Saviour descend? From the house of David, a polygamist.

(7) "And they twain shall be one flesh." How does this text exclude the possibility of a second wife? "Were not Rachel and Jacob one flesh?—Yes. Leah and Jacob were also one flesh." If not, why were Jacob's children by four wives blessed to so great an extent?

But the Mormons wish us to understand (Elder Cannon) that they do not base the practise of polygamy only on "the abundant proof to be found in the Scriptures

and elsewhere in support of this doctrine," but because of the revelation given to Joseph Smith.

They adduce also various physiological and social arguments in favour of this practise. As to the physiological side of the question, though it is an impossibility to give a fair idea of the Mormon point of view without stating it, yet it would be impossible to do so except in a medical journal; for the English public would hardly tolerate some of the explanations given from the pulpit of the Tabernacle before men, women, and children.

SOCIAL GROUNDS.—They allege the disproportion between males and females, and assert that even if equal numbers are born, it can be proved by statistics that the number of males who die young far exceed that of females. The statistics of the census of 1860 (before the war) give in the State of Pennsylvania an excess of 17,588 females, between the ages of twenty and thirty, over the number of males of equal age; the State of New York showed an excess of 45,104 females; that of Massachusetts 34,452.

They inquire what becomes of the mass of these women. Some are forced to vice, may be by poverty; some are ruined by yielding to their natural instincts of affection, or fall victims to base men; while the reward of virtue is a solitary and hard life. Were the number of men and women nearly equal, polygamy would be a vice; but as this is not the case, they tell us to recall the words of Isaiah, when he says, "Seven women shall

take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name to take away our reproach. In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent." (Compare Gen. xxx. 23. Luke i. 25.)

Let therefore the Mormon males overcome all notions of selfish comfort, and offer to raise up the women, else leading isolated and purposeless lives, to the privilege of being honoured matrons and respected wives. Let no women in Utah run the risk of being treated as something vile, and let them in their turn for the sake of the "redemption of the sexes, both male and female," overcome all base or jealous feelings.

Let the latter again not yield to the thought that the advantage is all on one side, or that the principle of polygamy is without corresponding trials for the males, who, notwithstanding that the wives will have "to work for their own bread," and have to make "their own apparel," will have themselves an ever increasing battle to fight with the world.

In the words of Elder George Cannon, "The difficulties and perplexities connected with the care of a numerous family to a man who has any ambition, are so great that nothing short of the revelations of God or the command of Jesus Christ would tempt men to enter this order; the mere increase of facilities to gratify the lower passions of our natures would be no induce-

ment to assume such an increase of grave responsibilities. These desires have been implanted in both male and female for a wise purpose; but their immoderate and illegal gratification is a source of evil equal to that system of repression prevalent in the world, to which thousands must submit or criminate themselves."

APPENDIX C.

After the enlistment of the Mormon Battalion, a mob under command of Rev. T. S. Brockman, numbering, according to President G. Smith, eighteen hundred, besieged and bombarded Nauvoo. There were barely one hundred and twenty-three men left to defend the town, or the sick and the helpless who had been unable to emigrate westward. From the "Answers to Questions" of President Smith, I extract the following touching account by a non-Mormon eye witness:—

"A few years ago," said Colonel Kane, "ascending the Upper Mississippi in the autumn, when its waters were low, I was compelled to travel by land past the region of the Rapids. My road lay through the Half-Breed Tract, a fine section of Iowa, which the unsettled state of its land titles had appropriated as a sanctuary for coiners, horse thieves, and outlaws. I had left my steamer at Keokuk, at the foot of the Lower Fall, to hire a carriage, and to contend for some fragments of a

dirty meal with the swarming flies, the only scavengers of the locality. From this place to where the deep water of the river returns, my eye wearied to see everywhere sordid, vagabond, and idle settlers, and a country marred, without being improved, by their careless hands. I was descending the last hill-side upon my journey, when a landscape in delightful contrast broke upon my view. Half encircled by a bend of the river, a beautiful city lay glittering in the fresh morning sun; its bright new dwellings, set in cool green gardens, ranging up around a stately dome-shaped hill, which was crowned by a noble edifice, whose high tapering spire was radiant with white and gold. The city appeared to cover several miles; and beyond it, in the back-ground, there rolled off a fair country, chequered by the careful lines of fruitful husbandry. The unmistakable marks of in-industry, enterprise, and educated wealth everywhere, made the scene one of singular and most striking beauty. It was a natural impulse to visit this inviting region. I procured a skiff, and rowing across the river, landed at the chief wharf of the city. No one met me there. I looked, and saw no one. I could hear no one move; though the quiet everywhere was such that I heard the flies buzz, and the water-ripples break against the shallow of the beach. I walked through the solitary streets. The town lay as in a dream, under some deadening spell of loneliness, from which I almost feared to wake it; for plainly it had not slept long. There was no grass

growing up in the paved ways; rains had not entirely washed away the prints of dusty footsteps.

"Yet I went about unchecked. I went into empty workshops, rope-walks, and smithies. The spinner's wheel was idle; the carpenter had gone from his work-bench and shavings, his unfinished sash and casing. Fresh bark was in the tanner's vat, and the fresh chopped lightwood stood piled against the baker's oven. The blacksmith's shop was cold; but his coal heap, and ladling pool, and crooked water horn, were all there, as if he had just gone off for a holiday. No work-people anywhere looked to know my errand.

"If I went into the gardens, clinking the wicket-latch loudly after me, to pull the marygolds, heartsease, and lady-slippers, and draw a drink with the water-sodden well-bucket and its noisy chain; or knocking off with my stick the tall, heavy-headed dahlias and sunflowers, hunted over the beds for cucumbers and love-apples—no one called out to me from any opened window, or dog sprang forward to bark an alarm.

"I could have supposed the people hidden in the houses, but the doors were unfastened; and when at last I timidly entered them, I found dead ashes white upon the hearths, and had to tread a tiptoe, as if walking down the aisle of a country church, to avoid arousing irreverent echoes from the naked floors. On the outskirts of the town was the city graveyard; but there was no record of plague there, nor did it in anywise

differ much from other Protestant American cemeteries. Some of the mounds were not long sodded; some of the stones were newly set, their dates recent, and their black inscriptions glossy in the mason's hardly dried lettering ink. Beyond the graveyard, out in the fields, I saw, in one spot hard by where the fruited boughs of a young orchard had been roughly torn down, the still smouldering embers of a barbecue fire, that had been constructed of rails from the fencing around it. It was the latest sign of life there. Fields upon fields of heavy-headed yellow grain lay rotting ungathered upon the ground. No one was at hand to take in their rich harvest.

"As far as the eye could reach, they stretched away; they sleeping too in the hazy air of autumn. Only two portions of the city seemed to suggest the import of this mysterious solitude. On the southern suburb, the houses looking out upon the country showed, by their splintered woodwork and walls battered to the foundation, that they had lately been the mark of a destructive cannonade. And in and around the splendid temple, which had been the chief object of my admiration, armed men were barracked, surrounded by their stacks of musketry and pieces of heavy ordnance. These challenged me to render an account of myself, and why I had had the temerity to cross the water without a written permit from a leader of their band.

"Though these men were generally more or less under the influence of ardent spirits, after I had explained

myself as a passing stranger, they seemed anxious to gain my good opinion. They told the story of the Dead City; that it had been a notable manufacturing and commercial mart, sheltering over twenty thousand persons; that they had waged war with its inhabitants for several years, and had been finally successful only a few days before my visit, in an action fought in front of the ruined suburb; after which they had driven them forth at the point of the sword. The defence, they said, had been obstinate; but gave way on the third day's bombardment. They boasted greatly of their prowess, especially in this battle, as they called it; but I discovered they were not of one mind as to certain of the exploits that had distinguished it,—one of which, as I remember, was, that they had slain a father and his son, a boy of fifteen, not long residents of the fated city, whom they admitted to have borne a character without reproach.

"They also conducted me inside the massive sculptured walls of the curious temple, in which they said the banished inhabitants were accustomed to celebrate the mystic rites of an unhallowed worship. They particularly pointed out to me certain features of the building, which, having been the peculiar objects of a former superstitious regard, they had as a matter of duty sedulously defiled and defaced. The reputed sites of certain shrines they had thus particularly noticed; and various sheltered chambers, in one of which was a deep well, constructed, they believe, with a dreadful design.

Beside these, they led me to see a large and deep-chiselled marble vase or basin, supported upon twelve oxen, also of marble and of the size of life, of which they told some romantic stories. They said the deluded persons, most of whom were emigrants from a great distance, believed their Deity countenanced their reception here of a baptism of regeneration, as proxies for whomsoever they held in warm affection in the countries from which they had come. That here parents 'went into the water' for their lost children, children for their parents, widows for their spouses,* and young persons for their lovers; that thus the Great Vase came to be for them associated with all dear and distant memories, and was therefore the object, of all others in the building, to which they attached the greatest degree of idolatrous affection. On this account the victors had so diligently desecrated it, as to render the apartment in which it was contained too noisome to abide in.

"They permitted me also to ascend into the steeple, to see where it had been lightning-struck on the Sabbath before; and to look out, east and south, on wasted farms like those I had seen near the city, extending till they were lost in the distance. Here, in the face of pure day, close to the scar of the Divine wrath left by the thunder-bolt, were fragments of food, cruses of liquor, and broken drinking vessels, with a bass drum and a steam-boat signal bell, of which I afterwards learned the use with pain.

* See Text. Page 99.

"It was after nightfall, when I was ready to cross the river on my return. The wind had freshened since the sunset, and the water beating roughly into my little boat, I headed higher up the stream than the point I had left in the morning, and landed where a faint glimmering light invited me to steer.

"Here, among the docks and rushes, sheltered only by the darkness, without roof between them and the sky, I came upon a crowd of several hundred human creatures, whom my movements roused from uneasy slumber upon the ground.

"Passing these on my way to the light, I found it came from a tallow candle, in a paper funnel shade, such as is used by street vendors of apples and pea-nuts, and which, flaring and guttering away in the bleak air off the water, shone flickeringly on the emaciated features of a man in the last stage of a bilious, remittent fever. They had done their best for him. Over his head was something like a tent, made of a sheet or two, and he rested on a but partially ripped open old straw mattress, with a hair sofa cushion under his head for a pillow. His gaping jaw and glazing eye told how short a time he would monopolize these luxuries; though a seemingly bewildered and excited person, who might have been his wife, seemed to find hope in occasionally forcing him to swallow, awkwardly-measured, sips of the tepid river water, from a burned and battered bitter-smelling tin coffee-pot. Those who knew better had furnished the

apothecary he needed; a toothless old bald-head, whose manner had the repulsive dullness of a man familiar with death scenes. He, so long as I remained, mumbled in his patient's ear a monotonous and melancholy prayer, between the pauses of which I heard the hiccup and sobbing of two little girls, who were sitting upon a piece of drift wood outside.

"Dreadful indeed was the suffering of these forsaken beings; bowed and cramped by cold and sunburn, alternating as each weary day and night dragged on, they were, almost all of them, the crippled victims of disease. They were there because they had no homes, nor hospital, nor poorhouse, nor friends to offer them any. They could not satisfy the feeble cravings of their sick; they had not bread to quiet the fractious hunger cries of their children. Mothers and babes, daughters and grand-parents, all of them alike, were bivouacked in tatters, wanting even covering to comfort those whom the sick shivers of fever were searching to the marrow.

"These were Mormons, famishing in Lee County, Iowa, in the fourth week of the month of September, in the year of our Lord, 1846. The city, it was Nauvoo, Illinois. The Mormons were the owners of that city and the smiling country around; and those who had stopped their ploughs, who had silenced their hammers, their axes, their shuttles, and their workshop wheels; those who had put out their fires, who had eaten their food, spoiled their orchards, and trampled underfoot their

thousands of acres of unharvested bread,—these were the keepers of their dwellings, the carousers in their temple, whose drunken riot insulted the ears of their dying.

"I think it was as I turned from the wretched night-watch of which I have spoken, that I first listened to the sounds of revel of a party of the guard within the city. Above the distant hum of the voices of many, occasionally rose distinct the loud oath-tainted exclamation, and the falsely intonated scrap of vulgar song; but lest their requiem should go unheeded, every now and then, when their boisterous orgies strove to attain a sort of ecstatic climax, a cruel spirit of insulting frolic carried some of them up into the high belfry of the temple steeple, and there, with the wicked childishness of inebriates, they whooped, and shrieked, and beat the drum that I had seen, and rung in charivaric unison their loud-tongued steamboat bell.

"There were, all told, not more than six hundred and forty persons who were then lying in the river-flats. But the Mormons in Nauvoo and its dependencies had been numbered the year before at over twenty thousand. Where were they? They had last been seen carrying in mournful trains their sick and wounded, halt and blind, to disappear behind the western horizon, pursuing the phantom of another home. Hardly anything else was known of them, and people asked with curiosity, 'What has been their fate? What their fortunes?'"

APPENDIX D.

SPECIMENS OF UTAH MUSIC.

No. I. "Happy Days." By PROF. G. CARELESS.

„ II. "The Grasshopper." By ORSON PRATT, JUNR.

„ III. "Hail! Young, Beautiful Spring." By PROF. J. TULLIDGE.

„ IV. "Praise ye the Lord."—An Anthem. By JOSEPH J. DAYNES.

Of these compositions numbers I. and II. have been already commented on in the text, while numbers III. and IV. are submitted for the criticism of others. The latter is not perhaps strikingly original, and the former, reproduced from the Utah Magazine of May 8th, 1869, owes its interest to the fact that, according to my informant, it was the first sheet of music (old notation) ever published West of the Rocky Mountains.

Happy Days.

Prof. G. Careless.

Moderato.

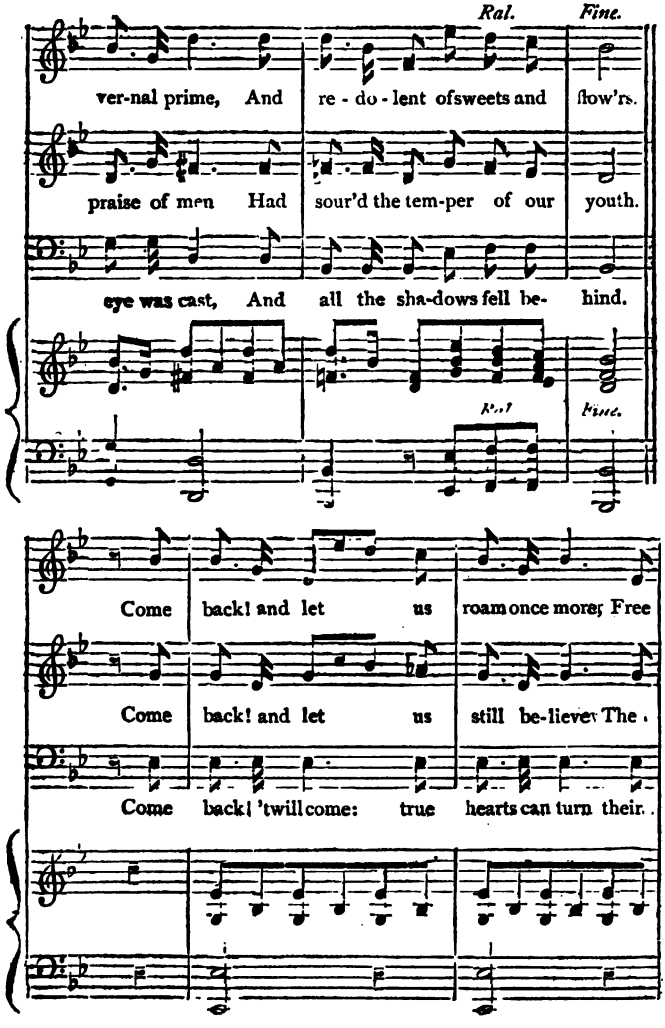
1. Come back, come back, thou youthful time! When joy and innocence were ours, When life was in its che-rish faith in love and truth, For no-thing in dis- ev'-ry face seem'd fair and kind, When sun-ward ev' - ry

2. Come back, come back, 'twas pleasant then To

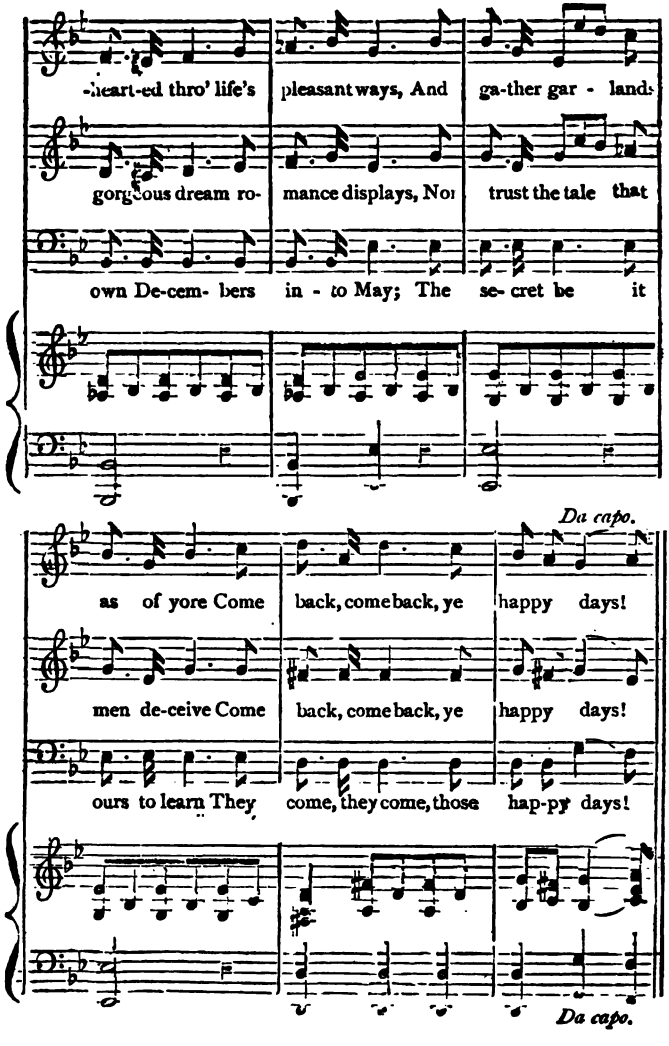
3. Come back, Oh fresh - ness of the past! When

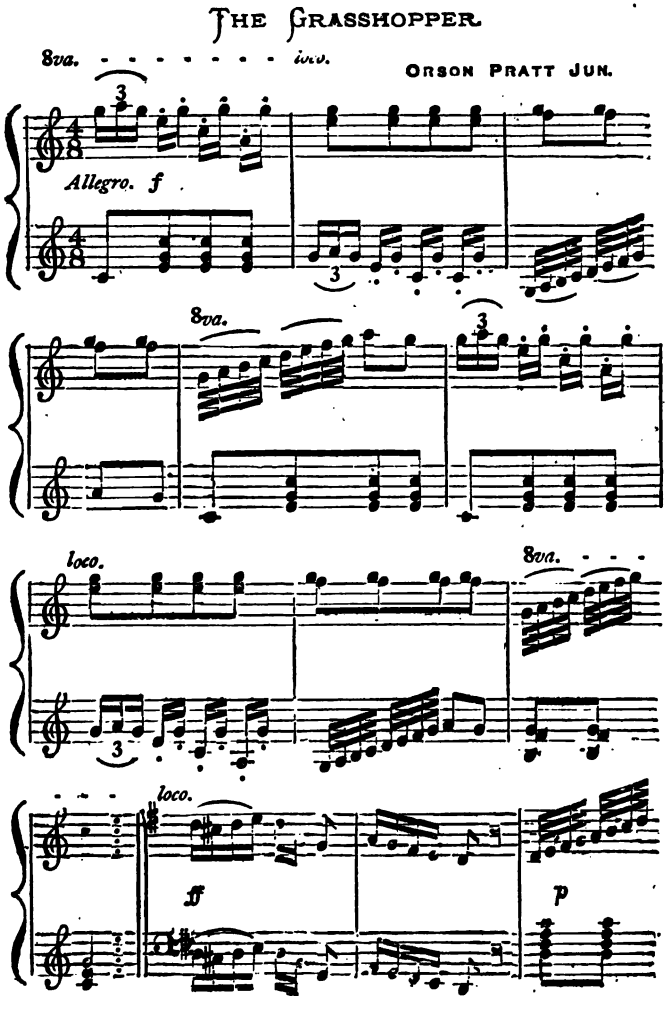
Piano.

HAPPY DAYS.

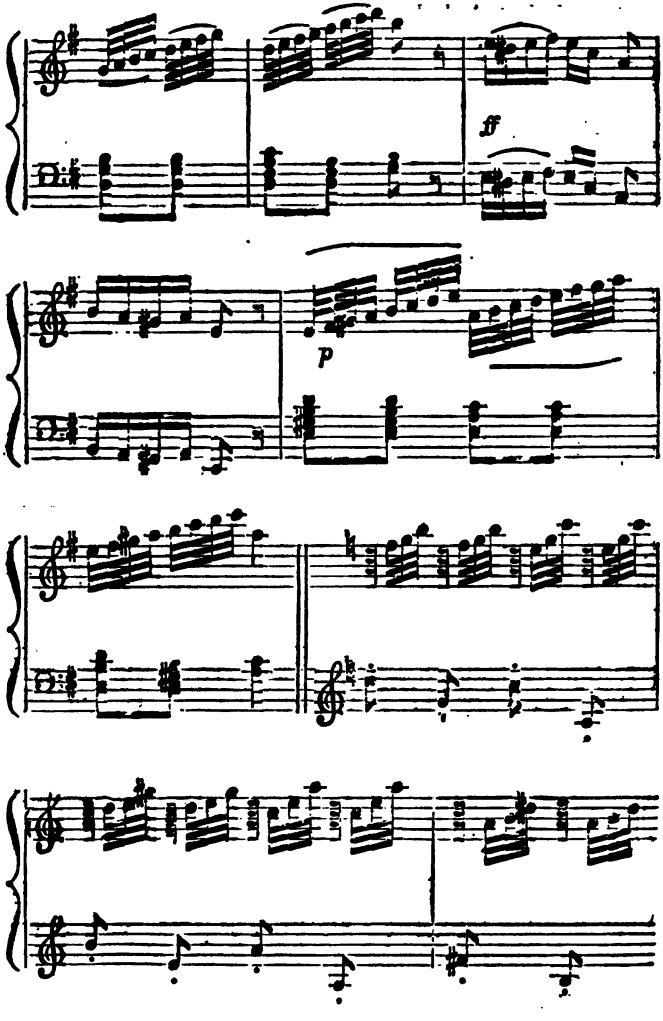

Rall.
Fine.
ver-nal prime, And re - do - lent of sweets and flow'rs.
praise of men Had sour'd the tem-per of our youth.
eye was cast, And all the sha-dows fell be- hind.
Rall
Fine.
Come back! and let us roam once more; Free
Come back! and let us still be-lieve; The
Come back! 'twill come: true hearts can turn their

HAPPY DAYS.

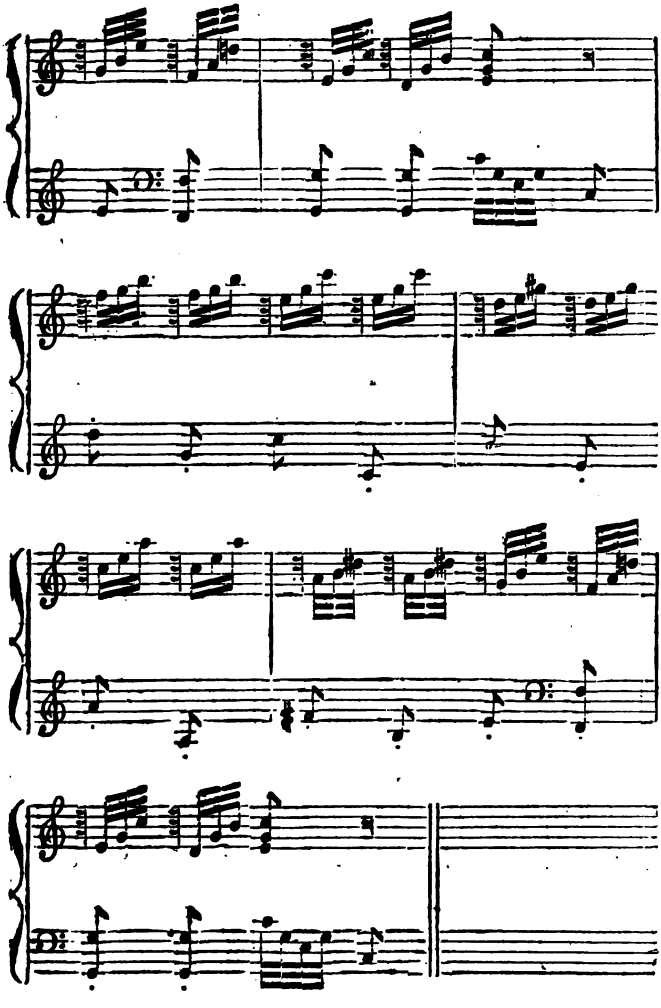

-heart-ed thro' life's pleasant ways, And ga-ther gar - lands
gorgeous dream ro- mance displays, No trust the tale that
own De-cem- bers in - to May; The se- cret be it
Da capo.
as of yore Come back, come back, ye happy days!
men de-ceive Come back, come back, ye happy days!
ours to learn They come, they come, those hap-py days!
Da capo.


THE GRASSHOPPER.
8va.
loco.
ORSON PRATT JUN.
Allegro. f
8va.
loco.
8va.
loco.
ff
p

THE GRASSHOPPER.



THE GRASSHOPPER.



Hail! Young, Beautiful Spring.

Prof. J. Tulldge.

Allegro con spirito.

1. Hail! young, beau- ti- ful spring!

2. Nymphs and fai - ries now meet,

1. Hail! young, beau- ti- ful spring!

Piano.

Come in thy fresh- ness with gar - lands so gay;

Dance round the May-pole, chant gay roun - de - lay;

Come in thy fresh- ness with gar - lands so gay;

HAIL, YOUNG, BEAUTIFUL SPRING.

Cho - ral songbirds shall sing, Welcome young Spring the fair

Halt-ing Flo - ra to greet, God-dess and queen of the

Cho - ral songbirds shall sing, Welcome young Spring the fair

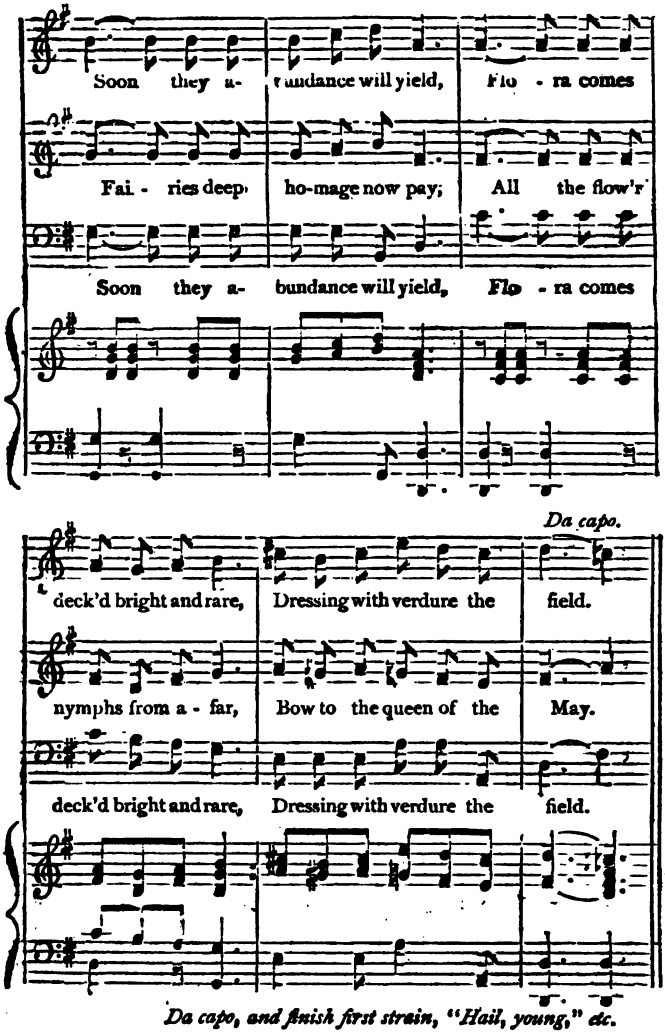
ad lib. *Fine.*

priest-ess of May. Green now the fields shall ap-pear,

gra - ces of May. Flo - ra a- scends her rich car,

priest-ess of May. Green now the fields shall ap-pear,

HAIL, YOUNG, BEAUTIFUL SPRING.



Da capo, and finish first strain, "Hail, young," etc.

Praise Ye the Lord.

Anthem.
Moderato.

JOSEPH J. DAYNES.

Praise ye the Lord, praise,

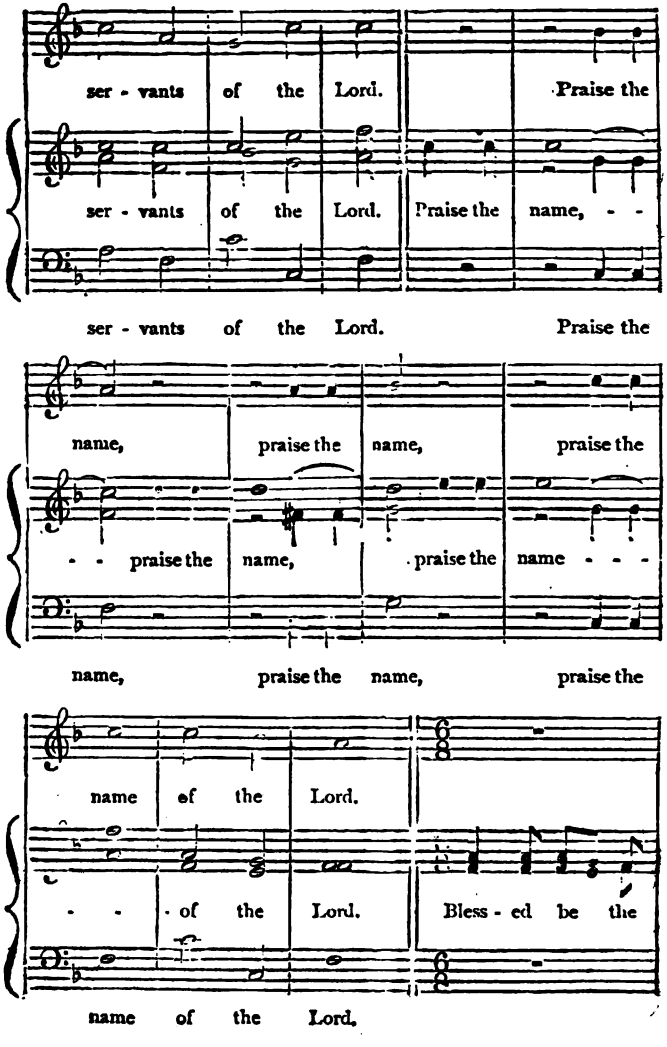
Praise ye the Lord, praise, O ye

Praise ye the Lord, prais..

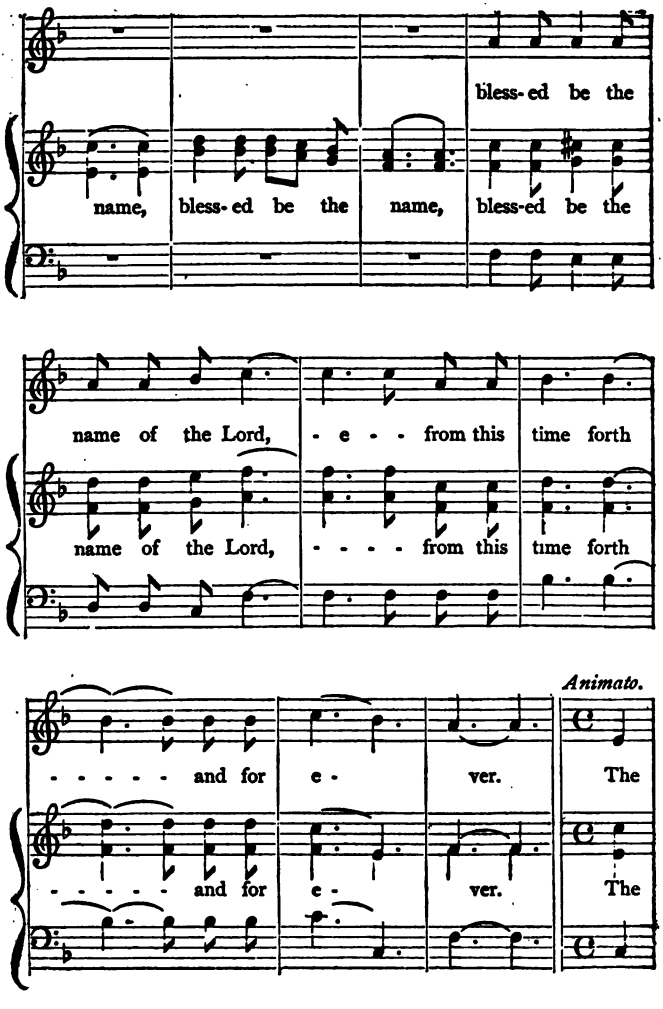
servants, praise, praise, O ye

servants, praise, O ye ervants, praise, O ye

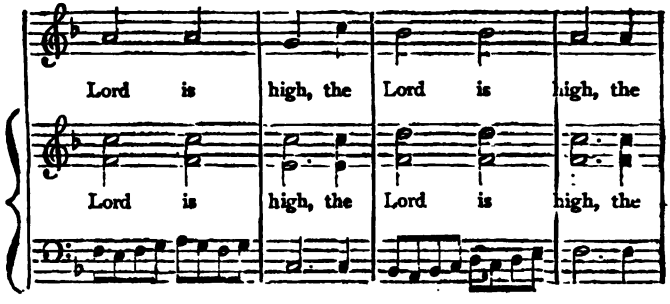
PRAISE YE THE LORD.

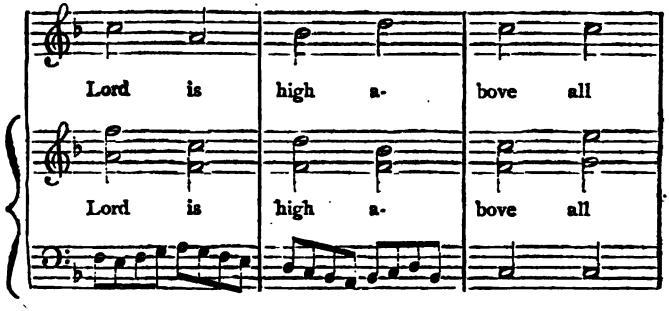


PRAISE YE THE LORD.

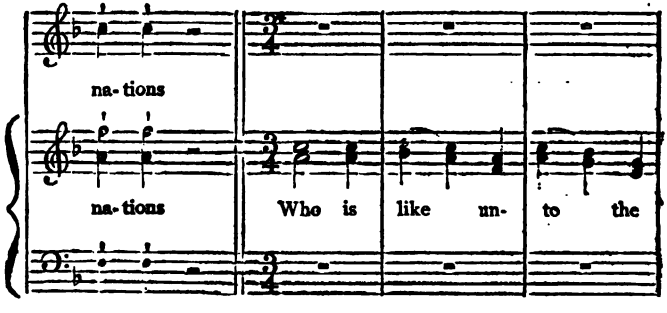


PRAISE YE THE LORD.





Dolce.



PRAISE YE THE LORD.

fff

Who is like un- to the

fff

Lord? Who is like un- to the

fff

Lord, our God, that dwell - eth on

Lord, our God, that dwell - eth on

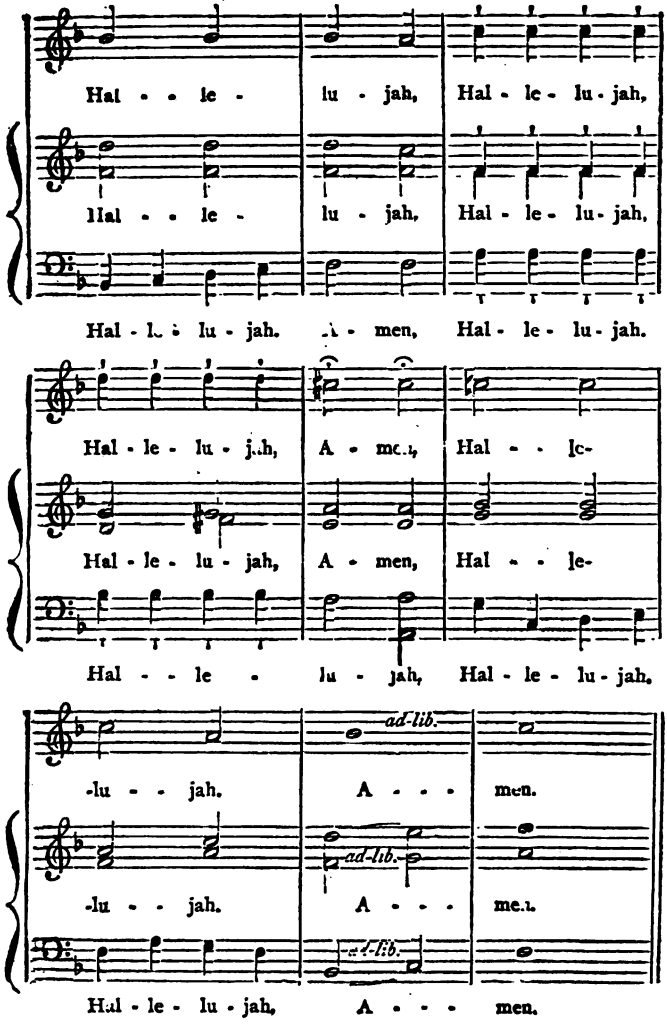
Vivace.

high? Hal - le - lu - jah,

high? Hal - le - lu - jah, A - men,

Hal - le - lu - jah.

PRAISE YE THE LORD.



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